

# THE ECLECTIC REVIEW,

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Art. I. *Remarks upon the Present State of the Dissenting Interest ; with Hints for its Improvement by Means of a Consolidated Union.* By One of the Laity. 8vo. pp. 68. London. 1831.

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[Continued from Page 435.]

**I**N our last Number, we endeavoured to shew, that the scheme of Congregational Independency is by no means hostile to the most catholic union and communion of churches; and that, in the principle of association or co-operation, as contradistinguished from *con-subordination*, we have the true bond of union. That this Union has not hitherto been so distinctly exhibited, or so fully realized, as it would have been, had Independents followed out their own principles, may be admitted. But then, we must contend, that any 'evils resulting from Independency as practised in the present day', will best be remedied, not by abandoning the system, on which these evils are not fairly chargeable, but by reforming the practice which has grown up, through losing sight of those principles.

But what are these alleged evils? Dismissing the first count in our Layman's indictment, 'the want of a principle of adhesiveness', we come next to 'the insufficient character of its ministry'. In reference to this allegation, we shall first examine the state of the fact, and then the proposed remedies for the evil. The state of things among the Dissenters, is thus described, we might say satirized, by the Layman.

'One of the great causes of that disrepute into which the Dissenters have fallen, has arisen from the insufficient character of their ministry. Besides a host of adventurers, who are continually setting up for themselves wherever they can gain followers, many have been raised to the pulpit in their churches, who never received any education beyond

that of a common labourer or mechanic. Some of these persons may have possessed a good natural understanding which would have been useful to them in other employments, but their ministerial pretensions have rested solely upon their spiritual qualifications. These, it must be confessed, are sometimes of a questionable nature; but, allowing their validity in some instances, they may furnish a good plea for church-membership, although not so for the office of a public instructor. A man may make an excellent tailor or shoemaker, who has no abilities for a statesman; but if ambition or vanity take him out of his own station, he mars his proper calling, and makes himself ridiculous in that which he aspires to. *Ne sutor ultra crepidam*, is an adage as applicable to the pulpit as to any other profession. Whatever may be a man's talents, it is an important branch of self-knowledge to discover their right direction, that each individual may abide with honour in his own calling.

'The ease with which congregations may be collected amongst the labouring classes by persons in their own station of life, especially if gifted with a tolerable share of fluency and fervour, has given a reputation to the exertions of modern religionists beyond that to which they are fairly entitled. A profession of religion may now be had at a cheaper rate than in the days of our forefathers, and there is a like reduction in the value of the material. Hence the knowledge that puffeth up has taken the place of more solid attainments, and induced a volatility of character better suited to the rambling spirit of the age.' pp. 13, 14.

'Objectionable as is the intrusion of illiterate persons into the ministerial office, *these* are, upon some accounts, preferable to *those* who receive but half an education in some of our academies. There is sometimes such an honest purpose and unaffected simplicity in the former, that we are tempted to overlook their deficiencies, in respect to a well-directed zeal for the best interests of our fellow-men. But who can endure the frothy declamations of a pulpit fop;—a young sciolist, who may have learnt to construe an ode in Horace, and to demonstrate a problem in Euclid, but has never taken the dimensions of himself! It is really quite sickening to hear a beardless youth dealing forth at one time his amorous effusions from Solomon's song, under the mystical representation of the loves between Christ and his church; and diving at another time into all the depths of christian experience. As his knowledge of men and things cannot be supposed to be very profound, such minute details of the christian character must be gathered from the instructions of his tutor, or from the shelves of his library. In either case, the result is purely artificial, and at variance with that modesty and sobriety that should characterize the young teacher.

'There is hardly any thing more revolting to a serious mind, than to see the pulpit profaned by affectation and pedantry. When the young preacher appears anxious for display, and exhibits his rhetorical rhapsodies in a succession of metaphors that set all good taste at defiance; when he tortures his voice and features with the convolutions that may be expected in a stage-player; and when he pronounces his decisions with an air of authority that belongs only to age and experience, we may be sure that his mind is taken up more with the

thoughts of self, than of the solemn truths that he should deliver. Hence it comes to pass, that we have so much volatility amongst the professors of religion, and so little that is sterling either in the formation of the mind, or in the development of the character.

‘Time was, in the more quiet and sober days of nonconformity, when religion became so much a habit of life as to infuse itself into all its relations, both public and private; when it exercised the faculties of the mind, and gave a tone to the feelings, which responded to the impression it had produced upon the heart. The pastors of our churches were then to be found in their studies, inviting the aid of the morning sun or of the nightly lamp to assist them in their preparations for the pulpit, whilst, in their hours of relaxation, they were no strangers to the fire-sides of their people. As there must always be a means to an end, and the latter will bear some correspondence to the former, so it was in this case. An intimate knowledge of their pastor drew forth sentiments of respect; and, learning wisdom and prudence from his lessons, they grew daily in an experimental acquaintance with the things that accompany salvation.

‘The main causes of the deterioration now so apparent, may be traced partly to the improper selection of young men for students, and partly to their mismanagement at the academy.’ pp. 16--18.

‘So long as our academies continue under their present regimen, we may produce shoals of preachers, but we shall look in vain for those solid recommendations that are to be expected in a divine. The young men, indeed, are less to blame than the system of which they are the victims. Supposing five years to be the term allotted at the academy, although it is often much shorter, yet even this is not too long to build up a moral and intellectual structure, even should there have been a previous foundation of classical learning. If the student be taught to compose sermons during the last year of his term, with the advantage of previous lectures upon systematic theology, aided by daily expositions and an occasional recurrence to practical writers, it is as early as propriety dictates; and then they should be delivered only in the hearing of the tutor and the other pupils. But to divert him from his studies by a premature exhibition in the pulpit, is to unfix his mind, and to engender habits that are any thing but favourable to success in his profession.’ pp. 20, 21.

‘The defective mode of education pursued in theological seminaries’, is enumerated by the present Writer as a third evil resulting from Independency; but, as it can scarcely be separated from the consideration of the character of the ministry, we must treat of them together. Now, as to the state of the fact, we cannot disguise our opinion, that the character of the Dissenting Ministry is very far from being in all respects what it ought to be, more especially viewed in relation to the present aspect of society; that our academical system is in many points of view defective; that evils exist, which call loudly for redress. But we assert, and shall justify the assertion, that Independency is not chargeable with originating these evils; and further, that the Congregational Ministry in this country is withal, at the present



moment, on a par, in point of efficiency and moral respectability, with that of any other religious community in any part of the world. It is singular that, at the very time our Dissenting Layman is decrying the character of the ministry and the state of education among his own body, writers of other communions are bearing testimony to the superiority of the regulations established among us. The first remedy proposed by Mr. Acaster for the Abuses existing in the Episcopal Church, is, 'an immediate return to all the wise regulations of the Church for the choice and qualifications of those to be ordained to the ministry;' especially that which requires that no man shall be made a minister, who has not 'special gifts and ability to be a preacher'.

'On this point', continues Mr. A., 'the more respectable of the Dissenters have far exceeded in wisdom the rulers of the Church. All their students for the ministry have to undergo the strictest investigation; and none are either ordained, or admitted as regular and established ministers among them, who, after due consideration and trial, do not appear to possess the requisite qualifications for the sacred office. Upon the present system, any young man, after leaving the university, may in a few days be ordained, and in as few months afterwards be instituted to one or two of the most important livings in the kingdom; retained for him by his friends on *resignation-bonds* until he is twenty-five years of age. In these he is permanently fixed, without any regard to his qualifications; and nothing is left to the people, in very many instances, who pay for his support, than either to starve for want of that spiritual food which their state requires, or to seek it elsewhere at an additional expense. Surely an end should be put to a proceeding like this, and some regard be had to the wants, wishes, and circumstances of the people. Much longer they will not submit to such an outrage on their interests and rights. They have a right to demand that which the constitution of the Church has engaged to afford, and that for which they pay. The sooner, then, the alteration is made, the better; since that which is done in time may be done safely, but the event may be different when it becomes a matter of forced necessity.'—*Acaster*, pp. 41, 2.

Among the Congregationalists, by no possibility can a society have placed over them, a minister so utterly unqualified for his sacred function, as a very large proportion of the incumbents of parishes are found to be. The wants and wishes of the people are always met to a certain degree; and they have at least all that they pay for, if not all which the office itself demands from him who assumes it. But how stands the comparison between the English Dissenters and the Presbyterians of Scotland? Hear the representation furnished by Mr. Thomson.

'With us, students are left too long to direct their own studies, and that at a period of life when they are unfit to judge for themselves.



How many ministers have had to lament, that their studies, when at the university, were not under better direction than their own! Even when students have finished their course of classical and philosophical studies, it is well known, that the examination which they have then to undergo before the Presbytery, is but hurried and partial, and indeed, in some instances, little more than an idle form. And what deserves particular reprehension, the examination, when best conducted, has a reference only to intellectual abilities and attainments. No inquiry, at this stage, is made respecting their theological sentiments, their moral principles, or even their motives and views in becoming candidates for the ministry of the Gospel. Experimental godliness is a matter either wholly untouched or slightly passed over. We put that last, which should be first. It is quite otherwise in regard to this with the Dissenters in England. With them, from the very first notice given by candidates for admission into their academies, the possession of piety, fervent, decided, experimental piety, is regarded as an indispensable pre-requisite. This is just as it should be.

*Thomson, pp. 53—5.*

‘The means employed by the conductors of English academies, to ascertain the piety and other qualifications of those ‘who apply for admission, are of course’, Mr. Thomson remarks, ‘not infallible, nor indeed are they the very best that ‘could be desired.’ We admit this, although he appears to be under some misapprehension with regard to the nature of the mode adopted, which leads him to give the preference to the plan of Presbyterial examination, if it were ‘sooner begun’ and better directed. But ‘the same preference’, he continues, ‘could never, with truth, be given to the plan of *conducting* the ‘theological seminaries of Presbyterian Dissenters, even if they ‘were modified and improved as far as their present constitution ‘admits.

‘The system is radically wrong, and ought therefore to be radically changed. The evils of it are, indeed, only such as are common to it with the other theological seminaries of the country in connexion with the Established Church, whose example has, unhappily, in this instance, been but too closely followed. The following strictures by the late learned and venerable Professor Jardine, of Glasgow, were not uncalled for; and they are, in many particulars, equally applicable to the Divinity Halls of the (Scottish) Dissenters as to those of the Establishment:—“Considering that the main object contemplated in the establishment of universities, was the proper education of churchmen, and that since the remotest times the heads of colleges, and also the persons employed in carrying on the work of instruction, have themselves been in holy orders; it cannot but appear strange, that there should be so many defects in the methods which continue to be pursued for qualifying young men for the sacred office. Taking into consideration also, that theology comprehends so many important and difficult subjects, that many other departments of human knowledge are

necessary to carry on the study of it with advantage, it is matter of surprise, and of censure somewhere, that the appointment of regular teachers of theology, the method of teaching, the time allotted to it, and the attendance of students, should not have been brought under more strict and more definite regulations. In both the ecclesiastical establishments of the kingdom, there is great room for improvement in the system of clerical education."

..... 'Most of the evils referred to will be found, in spite of all that the ablest and most conscientious professors can do, to cleave to the theological seminaries of Presbyterian Dissenters in Scotland. These evils are, in a great measure, inseparable from the system. And therefore, until that system, which, in almost every part of it, is beyond expression bad, be totally altered, *our friends in the South may boast of decidedly superior advantages*, which we can never hope to attain. One of these advantages unquestionably is, that the students in the South, with the exception of comparatively a short vacation, remain in the academy during the whole of the year, to give their undivided attention to the great objects which they have gone there to pursue. Study is their only business; and every facility is afforded for engaging in it with pleasure and advantage. Provided with tutors, as in general they are, of high character for piety, talents, and learning, furnished with good libraries, freed from any cares in regard to their temporal support, and having all the aid to be derived from mutual excitement and holy emulation,—what can they want to make them respectable, or even eminent in those acquirements, by which they shall ultimately shew themselves to be "workmen that need not to be ashamed, rightly dividing the word of truth"?

'Supposing the theological tutors in England and in Scotland to be just equal in point of ability for discharging the duties of these important offices, candour will surely allow, that the greater length of time during which the former have their students under their immediate care, must ensure proportionably greater success. Assuming that their lectures, considered separately, are only of equal excellence, they must yet, as a whole, be greatly superior, from the wideness of range, and minuteness of illustration, in which the length of their course enables them to indulge. That course, in the more eminent English academies, now extends at least to *four*, generally to *five*, and in one instance (Homerton) to *six* years. In the largest and not the least respectable body of Presbyterian Dissenters in Scotland, the course for the study of divinity, strictly so called, is now reduced to *three* years. The students indeed are still considered as attending the divinity hall for five years, as, during the first two, they are placed under an initiatory professor, whose duty it is to give lectures on biblical criticism, church history, &c. But who that is not previously acquainted with the history of the case, on hearing of this *five years'* attendance at the divinity hall, would ever conceive, that nothing more is meant, than an attendance, on an average, of *six weeks* during each of the three years? ..... Can any thing be more monstrous than to suppose, that a course like this, however excellent as far as it goes, can ensure even such a tolerable acquaintance with the deep things of God, as will fit any man for declaring them, as they ought to be de-

clared, to his fellow mortals, in order to their instruction and salvation?

. . . . . 'But it may be asked, will not the superintendence of professors and presbyteries, and the exercises which they require, render industry and exertion always indispensable? This question, to which it might seem so natural and so reasonable to expect an affirmative answer, must yet, in fact, receive an almost unqualified negative. And here, again, we are compelled to acknowledge *the great superiority of the system pursued in the Southern Academies*. In them, the students are objects of constant and vigilant, but friendly superintendence. Their tutors, generally residing with them in the same mansion, regarding them with paternal affection, studying their temper, their talents, their propensities, and their habits, are enabled, with every advantage, to direct and advise, to warn and exhort, to admonish and reprove them, as circumstances may require.' pp. 58-74.

Now, after this candid exposition of the state of things on the other side of the Tweed, what will our readers think of our Layman's recommendation, that, until our theological seminaries in England shall be put upon a more respectable footing, 'it would be better to send our students to the Scotch universities, where a sound education may be procured at a reasonable rate'? What other conclusion can they come to, than that the Writer knows not much about our own academies, and nothing at all about the Scotch divinity halls? At all events, supposing Mr. Thomson's estimate of our academical system to be too favourable, it is evident, that the mode of theological education adopted by Congregational Dissenters is not *more* 'defective' than that which prevails among Episcopalians and Presbyterians; that 'the insufficient character of the Dissenting ministry' cannot be traced to the inferiority of their academical institutions; and that Independency is not answerable for any defects which may be detected in the system. That system of theological education, with all its defects, would seem to be, by the admission of pious witnesses of other communions, actually the best; and the means of remedying the defects which we do not deny to exist, are in our own hands: they are the mere accidents of the system, and would vanish before a wiser administration. We require no Presbyteries to effect the reform.

Half-educated ministers, pulpit fops, beardless pedants, and rhapsodists are, no doubt, to be seen occasionally in Dissenting pulpits; but the question now before us is, whether they are to be seen there and no where else; whether the pulpits of other communions never exhibit the revolting spectacle, or something still worse, for which juvenility, a sin that may be outgrown, affords no apology; or again, whether such things are so frequent among Congregationalists, and them only, as to characterize the Dissenting Ministry, and to afford an argument for the aban-



donment of the Independent scheme of church polity. A person must either be very ill informed, or very much given to calumny, who should dare maintain this; nor can we believe that our Layman means to be understood as going the length which is required by his reasoning. We have no wish to deny or to conceal the facts to which he adverts; but we do assert that, making the most of them, they will not bear out an impeachment of the average character of the ministry among Congregational Dissenters. Insufficient, its character may be; and we earnestly desire to see it raised to a higher level in point of every qualification which can dignify the sacred office; but inefficient, it cannot, with any truth, be said to be. The state of religion among the Dissenters would triumphantly repel the calumny. In point of solid theological acquirements, that species of knowledge which it constitutes their proper business to attain, and to impart to others, Dissenting teachers in this country will bear a comparison, number for number, with either the Episcopalian or the Presbyterian clergy. One reason of this is, as we have seen, that, in our Academies, they enjoy superior *theological* advantages. But another reason is, that most of our students are well grounded in religious knowledge before they enter upon a course of academic training. Many children in pious Dissenting families—would to God it were the case with all!—would be found better theologians,—we mean, possessed of a clearer knowledge of the fundamentals of Christianity, than many graduates of our Universities. Hence, the *steadiness* of religious sentiment which is so conspicuous among orthodox Dissenters, and which, at the present moment, exhibits so striking a contrast to the general character of the evangelical portion of the Church of England. In many individuals belonging to the last-mentioned section of the religious world, we see exemplified, a fervour of feeling, an ardour in the cause of truth, or of whatever is mistaken for it, an uncompromising impetuosity of zeal, which would be worthy of the best times of the church, were it under the guidance of sounder knowledge; but these qualities, found as they are too often in combination with the rashness of the raw convert and the self-sufficiency of the novice, excite as much alarm as admiration in the minds of the judicious. In what class of society is it that we find the wildest notions, heresies old and new, springing up and spreading with the rapidity of an epidemic, and putting on the form of intolerant dogmatism? Not among the Congregational Dissenters. Millenarianism, the Row Heresy, the fantastic crudities of Mr. Irving, ‘modern fanaticism’ in all its protean varieties,—these have gathered their votaries and victims not to any extent from the churches of the Congregational communion. And why? Not that Dissenters have the monopoly of piety, but simply because they are better instructed; because religious

knowledge is at a higher level among them; because their teachers, even when mere boys, are more than a match for grey-beard or well-powdered novices. Such is the fact; and momentous is the responsibility which, at such a time, devolves upon the Dissenting Ministry; for, upon their maintaining this character for steadiness and prudence, this attachment to the good old ways, while they seek, at the same time, to come behind in no attainable gift of the Spirit, will very greatly depend, to all appearance, the perpetuation and progress of sound doctrine in this country.

It is scarcely necessary, perhaps, to advert to the alleged intrusion of illiterate persons into the ministerial office among Dissenters, since the present Writer admits, that their 'honest purpose, unaffected simplicity, and well directed zeal for the best interests of mankind,' may sometimes compensate for all their deficiencies; and since, moreover, they form a small and *decreasing* proportion of the body. One word, however, as to 'the host of adventurers who are continually setting up for themselves wherever they can gain followers.' Is Independency chargeable with this evil? If so, it must be in one of two ways; either as avowedly sanctioning such things, or as giving rise to them, without sanctioning them. Either such adventurers are ordained and recognised ministers of the Congregational body, or they are not. If they are not, a Congregational Union could, even if so disposed, exert no efficient control over them, otherwise than by invoking the aid of the civil magistrate; an expedient which our Layman would not advise. If they are recognised and ordained ministers, whatever their origin may have been, the only conditions seem to be fulfilled which any system of church government would require for the discharge of the sacred office,—election or nomination, and ordination. It may be that ordination is too cheap among us, and too lightly thought of; contrary to the views of the founders of Independency, who deemed it an act of 'solemn approbation and prayer,' of the highest importance 'for preventing ignorant and rash intruders,' and indispensably necessary as belonging to the call to office. But is not ordination, presbyterian or even episcopal, bestowed with as little discrimination upon a host of adventurers, less illiterate, perhaps, but still less qualified for the Christian ministry? Independency, however, it may be said, sanctions the 'intrusion' of unordained preachers; it admits of and encourages the labours of lay teachers. It does so; and in this, as we conceive, lies one great advantage, one distinguishing merit of the system.

It is a vulgar error, yet a prevalent one, that ordination is designed to confer a right or competency to teach. It has been confounded with the system of licensing. Because preaching is one mode of teaching, and to preach is one part of the business

of Christian ministers, it has been assumed, that none but ministers ought to preach or teach. According to this notion, no unordained person ought to be a schoolmaster; and certainly, no one ought to presume to write on theological subjects, and thereby to teach teachers themselves, who is not thereunto licensed and ordained. A licensed ministry and an unlicensed press are things quite incongruous. The liberty of prophesying and the liberty of printing must stand or fall together. But ordination and licensing are confessedly distinct things in all churches. In the Church of England, an ordained deacon still requires to be licensed to preach; and though licensed to preach, he requires to be re-ordained a priest, in order to administer the Eucharist. We are not sure whether the Canons of the Church restrain a bishop from licensing an unordained person as a lay teacher; but there is nothing in the theory of Episcopal ordination which forbids it, since the orders of the church relate to the *sacerdotal* functions of the parochial minister. In the Church of Scotland, in like manner, licensing and ordaining are quite distinct. 'There is not,' remarks Mr. Thomson, 'even the shadow of authority in Scripture, for our mode, of first licensing men to preach, and then ordaining them to the ministry of the Gospel. And yet, so pertinaciously is the practice adhered to, that even in the case of missionaries, destined, on finishing their theological course, to go immediately to a foreign land, the formality of *license* cannot be dispensed with, even although it is to be followed by ordination almost immediately thereafter.' Among Congregational Dissenters, the only *license* to preach which is deemed requisite, is that which is freely granted by the magistrate to all applicants, but which is a *civil*, not an ecclesiastical license. That tailors, shoemakers, blacksmiths, persons of all varieties of condition and attainment, may obtain this license for 1s., has been deemed not very much for the honour of Independency. But Independency has nothing to do with it. It is the requirement of the civil magistrate, whom Dissenters do not recognize as having any thing to do with their churches. A man having obtained this civil license, is not one whit more a minister, or held more competent to officiate in Dissenting churches, than he was before. And were the whole formality and farce of licensing Dissenting ministers abolished, a relic as it is of intolerant times, the State would part with no security, Dissenterism would be deprived of no safeguard against intruders; but respectable ministers would be spared a humiliation, and the quarter sessions would get rid of what must be felt by magistrates themselves as an annoyance, while it sometimes leads to scenes nowise creditable to religion.

But Independency, we repeat, is not responsible for this scheme of licensing, which is a purely civil regulation. The



only ecclesiastical license in use among Congregationalists, consists of the testimonials given to theological students after examination, and those which certify church-membership, or the fact of a person's having been in communion with a particular society, and having supported religious consistency of character. A license to preach or teach, is not deemed needful in the case of either ministers or lay persons; nor have they any dignified authorities, by whom such license could be issued. The only power of control is that which the pastor and officers of every particular church exercise over its members; and which affords the proper means of restraining abuses within its sphere of jurisdiction. Should any teachers 'set up for themselves,' who are not members of any particular church, a heavy responsibility rests upon all who employ or countenance them; but they can only be *disowned*. Whether the State licenses them or persecutes them, the principles of Dissent warrant no further interference.

With regard, however, to lay teachers, Independents have always been at issue with Presbyterians, upon principle. The former have contended, that ordination admits to office, but that such office is a spiritual relation between a particular church and the person rightly qualified for sustaining it; that 'officers' are related to particular churches, not to the employment of 'the ministry.' 'We grant,' they have said, 'that when a man undertaketh to be an officer to, or taketh the charge of, a church of Christ, there ought to be ordination before the exercise of his office. Our question is, whether a man who hath grace and such gifts as render him apt to teach, may exercise those gifts, ordinarily or frequently, without ordination, he being no officer to any church of Christ. Neither is the question, whether any man that thinketh himself gifted may preach. If some think themselves gifted, who are not, and thereupon preach, *we plead not for them*. But if a man be really gifted,—if really he be apt to teach, &c., our question is, whether he may not publicly do it, though he be not ordained.\*' Preaching, they contended, is a gift, not an office; a function which ministers in office are bound to perform, yet not peculiar to their office. In like manner, 'Prayer,' they urged, 'is one work of a minister. Will our brethren say, that no man may pray, or give himself to prayer, but he that is in office? Yet, prayer is a work that officers perform, as well as preaching. If they say, that prayer is not peculiar to office, we say, no more is preaching.'†

The argument of the *Jus Divinum* Presbyterians militated as

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\* "The Preacher Sent." Lond. 1653. pp. 19, 20.

† *Ib.* p. 162.

strongly against the preaching of any probationers, as it did against other lay teachers. 'Yet,' said their opponents, 'our Brethren hold forth this as their own principle and practice, that men may preach for trial several times before they be ordained; and indeed, how could it be known that they were apt to teach, if they never made trial?\*' With regard, however, to allowing students who are in training for the ministry, to preach, the practice of the Presbyterians of the North, and that of English Dissenters, are still remarkably at variance. We must again cite the testimony of Mr. Thomson.

'The last advantage which I shall mention as giving the theological seminaries in the South, a great superiority over ours, is, that the young men trained in them, are sent out to villages, to exercise their gifts in preaching, during the time they are engaged in their theological studies. This, to some, may appear to be egregiously preposterous; and all will allow, that it may be carried too far.† But the practice, when under proper restraints and regulations, must have its use; and there is indeed little doubt, that to it many are indebted for their superior popularity and usefulness, and, at any rate, for that ease and self-possession, for that fluency and fervour in preaching, for which English Dissenting ministers are so much distinguished, and which few who have been trained after the Scottish plan, can ever hope to acquire.

'Why should the occasional preaching of students in public be feared and reprobated, as if it were fraught with the most direful consequences? . . . . The *occasional* preaching of candidates for the ministry, seems to have been an ancient practice in the Church. It appears very unaccountable how it at first fell into desuetude in the Church of Scotland, and how it never was practised at all in the Secession. This is the more remarkable, that it is a practice distinctly recognised, and thus implicitly required, by our subordinate standards. Thus, in "The Directory of the Public Worship of God," we find it explicitly stated, that "such as intend the ministry may occasionally both read the word and exercise their gift in preaching in the congregation, if allowed by the presbytery thereunto." pp. 84—87.

Students and probationers are not, however, the only class of lay preachers which find a place in the scheme of Independency. By restricting ordination to the pastoral office, and at the same time conceding to all who are qualified, the right to teach, the Independent divines must be considered as having both sanctioned and in a manner necessitated the labours of unor-

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\* "The Preacher Sent." p. 161.

† Some animadversions on the pernicious and scandalous extent to which this has sometimes been carried in our English academies, appeared in a volume of the former Series of our Journal, and are referred to by Mr. Thomson. But we agree with him, that it is the abuse, not the use of the practice, that is to be deprecated.

dained, unofficial teachers. In fact the difference between Presbyterianism and Independency on this head, consists in this; that the former jealously restricts the function of teaching to an order, the latter considers the impartation of knowledge as the common duty of all who are able to teach; the one looks to professional qualification, the other to moral competency; the one consults the prerogatives of the Church, the other, the wants of the world; the one regards a license as qualifying for the service, the other regards qualification for the service as the best possible license. Now putting aside for the moment the consideration of the question, which hypothesis is the more reasonable, the different result of the opposite systems is this. Presbyterianism, by ordaining candidates without respect to a local charge or a specific election, tends to enlarge the *order* far beyond the demand, and to create a surplus of unemployed ministers, all reverend men, but destitute, it may be, of any certain means of subsistence, and liable to become at once an unproductive burden upon society, and a discredit, even without any moral fault of their own, to the Christian Ministry. Independency, by restricting ordination to the pastoral office, and by making election to such office a pre-requisite, provides the best security for the respectability of the official class who devote themselves to the work of the ministry; while, to meet the wants of society, it sanctions the occasional labours of those who decline the burden and responsibility of a pastoral charge, and have no wish to avail themselves of any official prerogative. Independency allows of no clerical drones, no ministerial idlers: at least, it guards, as far as possible, against their increase in the character of supernumeraries. It recognises the principle, that they who minister the gospel as their proper business, should live by their office, so long as they sustain the relation and discharge the duties of a pastor; while it avails itself (and we think wisely) of whatever gratuitous labour can be effectively applied to the purpose of diffusing Christian knowledge. Now it is the extensive employment of these auxiliary means, unbought, detracting nothing from the funds for supporting the regular ministry, and therefore so much additional labour cost-free, which nevertheless leads to no depreciation of that which is paid for, because it never enters into competition with it, and never exceeds the demand,—it is this extension of the system of lay service, which, in our judgement, forms the distinguishing feature and glory of the present times. And for this, we make bold to say, the world is mainly indebted to the practical operation of the scheme of ecclesiastical Independency.

The time was, when every parish-clerk was, what his name intimates, a clergyman, or person in holy orders; when no one might exercise the functions of a schoolmaster without being



licensed; when no layman was thought fit to be trusted with the Holy Scriptures. Now, contemplate the immense difference;—the system of Sunday-School instruction, of Bible-distribution, of district visiting, as well as of village teaching, all carried on chiefly by the gratuitous agency of the laity of all classes; and all this without collision, insubordination, or any of the direful consequences which would once have been deemed the infallible attendants upon such irregular doings. Our Layman, though evidently not a little stiff and presbyterial in his notions, is willing to concede, that ‘the Dissenting Interest may be enlarged’ by the employment of some such subordinate agency.

‘Dissenters would promote their own prosperity, as well as that of religion in general, by instituting in every congregation a class of *Scripture readers*, whose business it should be to visit their poor and ignorant neighbours for the purpose of communicating to them the word of life. Their labours should be confined to the reading of the Scriptures, religious conversation, and the distribution of suitable tracts. *Local teachers* would be another useful class in our churches: they should not be preachers, at least in the usual acceptation of the term, but confine themselves to the reading of plain, practical sermons, with *such devotional exercises as may be selected by their pastor*. The sphere of their labours should be the villages in their own immediate neighbourhood.’ *Remarks, &c.* p. 52.

It is not a little curious to find this Dissenter unwilling to trust the unordained local teacher even to pray in public, and discovering on this point more of a high-church jealousy, than either the Presbyterians of former days, or the Episcopalians of our own time. The Bishop of Winchester, in his Charge to the Clergy of that diocese at the primary visitation (1829), goes so far as to admit, that, ‘without lay assistance, the appointed pastor, in many instances, can exercise no such superintendence as is contemplated by the theory of our Church, over the populous districts which are nominally placed under his care.’ (p. 36.) But in the Charge delivered by his Lordship’s brother to the Clergy of the diocese of Chester, in the same year, we find a passage so much to our present purpose, and so intrinsically deserving of attention, that we cannot refrain from transcribing it.

‘It will be asked, “Who is sufficient,” physically sufficient, “for these things?” Certainly in our large parishes, it is not possible for the strength or activity of the clergy alone to provide for such individual instruction. But there is a resource at hand. When the population is moderate, nothing is wanting but resolution and contrivance; and in the case of a denser population, the bane and the antidote, the evil and the remedy are found together. The same population which presses so heavily upon the clergyman, affords also that variety of ranks and degree of superior education, that many fellow-

workers may assist the minister, and diminish his labours. In this manner, the Apostles were enabled to execute the manifold concerns which lay upon them. It would evidently have been impracticable even for those who had an extraordinary measure of inspiration, to communicate to the multitudes who embraced Christianity, all the preliminary and all the collateral knowledge which a heathen required before he could become an intelligent Christian. And we might wonder how this information was obtained; and how the Epistles should allude as they do, to the Prophets, and the Jewish history, and the dealings of God with man from the beginning, as matters with which all were conversant, as if all, like Timothy, from their youth had known the Holy Scriptures. Incidentally, however, we learn the explanation. We find that there were persons who, though not commissioned to preach the Gospel, were yet employed in many ways connected with it. St. Paul speaks of them as his "helpers in Christ Jesus;" as "labouring much in the Lord;" as "labouring with him in the Lord." And of the mode in which they were engaged, we can judge from the passage relating to Apollos; who, "being fervent in spirit, spoke and taught diligently the things of the Lord, knowing only the baptism of John:" "whom, when Aquila and Priscilla heard," (these were among Paul's "helpers in Christ Jesus,") "they took him unto them, and expounded unto him the way of God more perfectly." Here we have a specimen of the method in which those whom the Apostle so honourably mentions as "labouring with him in the Lord", were accustomed privately to instruct others in those truths which, on the Apostle's public testimony, they had heard, and learned, and believed themselves. The Apostles then, however above succeeding ministers in their endowments, were like them in other respects; and because, in bodily strength, they were but men, and their day, like ours, was limited in its duration, they embraced such means of assistance in their various labours as came within their power. They have left us an example. Let the minister of a populous district, using careful discrimination of character, select such as "are worthy," and "of good report," and assign them their several employments under his direction: they may lessen his own labour by visiting and examining the schools, by reading and praying with the infirm and aged, by consoling the fatherless and widows in their affliction, and pursuing the many nameless ways which it is in the power of one Christian to benefit and relieve another. Such charity, even more than any other charity, is useful to the giver as well as the receiver; it occupies minds which, for want of engagement, might otherwise prey upon themselves; and it occupies them in a way which better fits them for eternity. In religion, as in worldly matters, we often learn our best lessons by teaching.' *Bp. Chester's Charge*, pp. 21—24.

In this paragraph, is sketched out what we may venture to denominate the primitive idea of a parochial episcopacy, a congregational hierarchy; such a one as St. Paul seems to refer to in the XIIth chapter of the Epistle to the Romans, in a passage of which we may offer the following as a fair though free translation. 'Having then spiritual endowments differing according to the grace allotted to us, if our gift be prophetic inspiration,

‘let us exercise it according to our proportion of faith; or if it be the function of deacon, let us exercise it in that office; or if that of catechist, in teaching; or if that of monitor, in admonition. Let the almoner discharge his office with simple-mindedness; the superintendent with diligence; the visiter of the afflicted, with alacrity.’ Now, as Independents, we can have no objection to make against such a goodly hierarchy as this, fully admitting that the whole ought to be in subordination to the bishop or pastor of the congregation. Nay, our Layman almost tempts us to embrace the notion of a species of diocesan episcopacy; for, with regard to villages in the immediate neighbourhood of such a church, which he would have supplied by ‘local teachers,’ he suggests, that, where they are not populous enough to possess the means of supporting a pastor, it were better that they should stand connected with the parent congregation, ‘being visited occasionally by the pastor for their instruction and confirmation in the faith.’

‘A church constituted upon some such plan, branching out in various directions, with the addition, if need be, of a second pastor, would be not only more efficient by concentrating its resources, but it would present a more goodly appearance than a number of small detached societies, with inefficient instructors, engaged in trade or starving upon a miserable pittance.’ *Remarks, &c.* p. 52.

Now we are about to make, peradventure, a startling assertion, but we are bold to say, that this is the true notion of Independency; this is a proper Independent Church, according to the views of the founders of the Congregational polity. And this is also the true and primitive diocesan Episcopacy, *which was Independency*. ‘At first,’ as Dr. Barrow remarks, in his *Treatise on the Pope’s Supremacy*, ‘every church was settled apart under its own bishop and presbyters, so as independently and separately to manage its own concerns: each was governed by its own head, and had its own laws.’ And again, Mosheim remarks, that ‘the churches, in those early times, were entirely independent, each one governed by its own rulers and its own laws. . . . Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there appear, in this first century, the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin. These councils changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented.’\* Thus it would seem that the first step in the departure from the primitive polity, was from Independency to

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\* Mosheim, Cent. i. Part II. ch. ii. § 14. Cent. ii. Part II. ch. ii. § 3.



Presbyterianism; and the next was from Presbyterianism to Prelacy. First, the people were deprived of their rights; next, the Presbyters; next, the Bishops themselves; till the despotism of the Papacy was consummated.

But to return from this digression. That lay assistance may be lawfully and usefully employed in teaching the truths of religion, we may consider as now generally admitted. Laymen may be Bible-readers, district visiters, Sunday School teachers, local teachers, platform orators, theological reformers; but may they, without ordination, intrude into the sacred Chair? Our Layman would allow local teachers to read sermons and to read prayers in the villages, but they must not preach. The question naturally arises, why not? His answer would probably be, because they are not likely to be competent. But supposing that they are competent, and are judged to be so by the church to which they belong, what then? One popular objection against lay-preaching, is, that such individuals are self-constituted, in opposition to their being appointed or ordained. But ordination, we have seen, belongs only to office, which they do not sustain. It does not follow, however, that they should be altogether self-appointed, since the concurrence of the church or pastor may be presumed in all ordinary cases. 'Though one who is really gifted for such a work,' say the Vindicators of the Liberty of Preaching, 'may lawfully, for ought we know, especially in some cases, preach without such approbation from a church or others who are able to judge of gifts, yet, it may be *inexpedient*; and sometimes *it proveth of ill consequence to others*, and uncomfortable to himself.' 'We do not assert, that every man that presumes himself gifted, may assume the office of the ministry, nor that he may preach; much less do we say, that he may do either without a regular call; but we say that such believers as are really gifted, *not barely who presume themselves to be so*, they have a regular call to preach; and this doth not prostitute either the office or the work unto the wills of men, nor open a door to disorders; it being the declared will of Christ, that such should preach . . . The confusion they speak of will not be at all avoided by making Ordination the only door into the ministry: for such as presume themselves so qualified that they ought to be ordained, if they be denied ordination, yet will they count it their duty to preach without it, when they cannot have it. And so the door is opened as wide to all disorders and the introducing of all heresies and errors, in the way of Ordination, as in the way of the preaching of gifted brethren. And how will our brethren shut this door, or hinder these evils? Either it must be by church censures, or by the civil magistrate, that the mouths of unordained men must be stopped, if

'Ordination only giveth power to preach.'\* If, indeed, the parties are but slenderly qualified, it were surely better that they should remain unordained. If they are qualified, ordination could add nothing to them, but would simply take them out of their proper sphere. It may be, that, as the Bishop of Chester remarks in reference to district visiters, 'the most zealous will not always be the most desirable;' but what his Lordship adds, with characteristic good sense and kindly feeling, will equally apply to the case of local teachers.

'Many such, whom the clergyman often considers as thorns in his side, because their interference is unauthorised, might become valuable auxiliaries when acting under his direction. The best mode of treating a swelling stream is to give it vent, and open for it a useful channel. In this free country, persons who feel strongly upon the importance of an object, will not be restrained from acting; and if they are not with us, they may be against us.'

*Bishop of Chester's Charge, Appendix, p. 36.*

Lay preaching, let loose, as it were, from pastoral sanction and concurrence, may prove of ill consequence in more ways than one; and it is a wretched policy, therefore, to suffer it to fall into the hands of 'adventurers.' Whose fault is it, that lay preaching has come to be held in contempt, as generally taken up by those only whose sole qualification is their honest, fearless zeal? It is remarkable to how great an extent, a presbyterian jealousy has diffused itself among professed Independents on this head. To this, the wild theories, the *ultra*-democracy of the Haldanes, when they first started as ecclesiastical reformers, may not a little have contributed. The true system of Congregational Independency is not, however, to be found in *their* writings, any more than in those of Penn, Glas, or Sandeman. The notion which reduces the office of the pastor or bishop of a Christian church to that of a mere chairman of the society, would have been rejected by our forefathers with utter detestation. One natural consequence of this notion, is, to create in the minister, who is little more than a stipendiary lecturer, a jealousy with regard to any encroachment upon his province as a teacher, since in the pulpit only he retains the shadow of official authority. Hence, the discountenancing of lay preaching may be traced, in some cases, to the degradation of the pastorship. Among the old Independents, laymen might teach or exhort, but ordained officers governed the church. Among the new Independents of a certain class, the case is just reversed: preaching is, for the most part, regarded as an official business, while the whole government of the church is usurped by the laity,

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\* "The Preacher Sent." pp. 20; 148—150.

—the ‘lord-brethren.’ Another consequence of this transposition of authority is, that every teacher who can collect a congregation, is apt to regard himself as elevated at once to the rank of a minister; and without having been ‘first proved’ in any inferior office, or having legitimately acquired the ‘good degree,’\* assumes a ‘*parrhesia*,’ a ‘boldness,’ very different from that which would have obtained Apostolic approbation. For this evil, we know of no better remedy than returning to the old model of Independency, by which the ordained pastor was invested with an official authority and specific functions that placed him above lay competition, while it left ample room for the free exercise of a subordinate ministry, that of accredited but unordained teachers, as well as for the discharge of the proper functions of the lay officers, the deacons of the Society.

The distinction upon which even some Dissenters are apt to lay stress, between those who have been regularly trained for the ministerial office, and those who have passed through no such ordeal, is nothing better than a vulgar and illiberal prejudice, which it is high time to explode. Whatever be the advantages attaching to academic training, our theological seminaries can never be entitled to serve as the only portals to the ministry, or to monopolize the supply of Dissenting pulpits. Preaching is, after all, no mystery which requires to be protected by apprentice-laws. Every natural and acquired qualification for the function of public teaching, may possibly be possessed by individuals who have never passed through a divinity hall, or attended a divinity lecture. It is no disparagement to the utility of colleges and academies, to maintain, that they do not supply the only means of theological or professional education, and that many laymen may be as competent to discharge the ministerial functions as those of the cloth. Illiterate and unordained are not, in this reference, convertible terms; and if the choice should

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\* Dr. Watts interprets the expression, 1 Tim. iii. 13, of ‘a good degree’ or a good step towards the office of a ruling or a teaching elder ‘in the church. And this,’ he adds, ‘is a very proper expression concerning those times, when Christian churches were the only schools for the education of ministers; and the exercise of gifts, in and for the service of the church, was one chief means of their preparation for it. I confess, in our day, since we have so many outward advantages for the education of ministers in learning, and their improvement in knowledge and in all gifts, it is not so usual, nor so necessary, that a Deacon should grow up into an Elder or Bishop. Yet, in some churches, such persons have been found in late years, who have been deservedly called to the office of the ministry, by the great improvement of their gifts in the Church, their uncommon degree of knowledge and grace, and the peculiar blessing of God.’ Watts’s Disc. on the Office of Deacons.



lie between a well informed layman and an illiterate minister, (as may chance to be the case,) we should, for our own parts, give the preference to the former. Without denying, indeed, that illiterate preachers have, in spite of their deficiencies, done extensive good among the lower classes, we are inclined to think that, in the present day, there can be no necessity to employ or sanction the labours of those who are strictly illiterate, whatever be their zeal or piety. We are not among the number of those who think that the meanest order of talent will suffice for the business of an itinerant or local teacher, or, in modern phrase, a home missionary. Nor are we for abandoning the work of evangelizing and reforming neglected districts of our own country to stipendiaries of this class, many of whom ought never to have been encouraged to desert their own or their father's workshop or counter for the academy and the precarious livelihood of the ministry. It may sound like a paradox, but it is a simple fact, that we have too many ministers,—more than can be supported or than can find employment, and yet, not teachers enough for the wants of the population. This has arisen, partly from the bounty held forth by our academies on the one hand, and partly, on the other, from the want of a well-organized system of popular instruction by means of the gratuitous labours of the laity, as auxiliary to the pastoral functions. If we want pastors like Oberlin, we also want laymen like Brand \*.

But have we not, in the present day, albeit not in the ranks of Dissenterism, gifted brethren of the laity, worthy of the church militant in the days of King Nol? Do we not see, within the Episcopal Church of England, captains, naval and military, members of parliament, and lay peers, placing themselves in the front rank of theological debate, with obsequious clergymen as their seconds,—nay, issuing from the press their pious lucubrations, as the interpreters of prophecy, the champions of orthodoxy, and the reformers of a corrupt church? These lay prophets and lay divines are excluded, indeed, from the pulpits of the Establishment, where, perhaps, their nonsense might harmlessly evaporate, but they can find other places to preach in, before many an admiring audience. Let us hear no more of self-constituted, upstart preachers as the spawn of Independency. Among Dissenters, such individuals at least find their level, and are not mistaken for oracles. We profess ourselves to be advocates of lay preaching, because we think there is a propriety in restricting official designation, or 'orders', to a local charge or pastoral cure; and because we consider office as constituting the proper distinction between the recognised minister and the lay helper. But there are ecclesiastical as well as moral

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\* See Eclectic Rev. vol. xviii. 2d Series. p. 283.

proprieties, which, as Nonconformists of the old school, we must confess, we wish to see respected. We think that every believer ought to be a teacher, and that it is his duty to communicate to his neighbour the knowledge of the Lord; but we do not imagine that every pious man, whether rich or poor, gentle or simple, is qualified to do the work of a prophet or a *public* teacher, a Biblical expositor, or a Protestant advocate.

Our readers must pardon these apparent digressions. We hasten to notice very briefly the three last evils resulting from Independency, as enumerated in the pamphlet before us; to wit, 'the unfavourable state of Dissenting congregations;' 'the tendency to divisions in congregational churches;' and 'the objectionable character of church discipline.' Upon each of these points, we find some observations which deserve attention, mingled with statements which we must pronounce grossly inaccurate. Among the latter we must class the assertions, that 'every shade of opinion, through all the ramifications of truth and error, is to be found among' the Independents; that, wherever a uniformity of sentiment exists in any considerable degree, 'even in individual churches,' 'there is reason to suspect a most undesirable inanity;' and that 'the purity of faith' upon which they 'value themselves,' has little connexion with their church discipline. This picture of Independency would have been not unworthy of Walker or of Southey. Mr. James, it is true, has furnished Mr. Cawood with the original drawings for a curious mosaic portrait of Independency, still more hideous and repulsive. By a similar process, however, a picture of Christianity might be composed, representing the primitive churches of apostolic days, as delineated by the Apostles; and Carlile, taking the hint from Mr. Cawood, might with equal fairness and honesty, proceed to deal with the apostolic writings in some such way as the following:—*Of Members of Christian Churches.* "There is among you envying, and strife, and divisions: are ye not carnal and walk as men?" 1 Cor. iii. 3. "It is reported there is fornication among you," &c. 1 Cor. v. 1. "Nay, you do wrong and defraud, and that your brethren." 1 Cor. vi. 8. "If ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v. 15. *Of Christian Ministers.* "Some preach Christ even of envy and strife." Phil. i. 15. "Such are false apostles, deceitful workers." 2 Cor. xi. 13. "Such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 18. "Barnabas was carried away with their dissimulation." Gal. ii. 14.—And so he might go on, concluding with earnestly recommending his readers, in Mr. Cawood's phrase, to 'study this picture of Christianity, delineated in the pages of St. Paul.' And what

would be the proper reply? First, that such garbled passages, besides affording strong internal evidence of the genuineness of the Epistles, illustrate in a striking manner the fearless integrity of the writer; next, that the utter incompatibility of such conduct with the principles held by the primitive Christians, is plainly implied in the reproofs and remonstrances they elicited; and lastly, that this pretended picture of Christianity, is, in fact, a true picture of human nature *not* under the influence of Christianity. We say the same of Mr. Cawood's picture of Dissent. The evils which Mr. James has pointed out in such glowing language, are those of human nature, not of any ecclesiastical system, for they are evils precisely similar to those which prevailed in apostolic days.

'This striking resemblance of feature,' Mr. James remarks, 'between the first Christian communities and ours, I would especially point out; not, certainly, as justifying our conduct in cases of strife and division, but as furnishing a strong presumption that our system of government is the same, in its essential features, as that which was set up by the Apostles. But in vain shall we search the inspired epistles for any thing analogous to those abuses which are acknowledged by Messrs. Riland, Acaster, and Nihill, to exist in the Church of England. St. Paul utters no complaint about *patronage*, *secular influence*, and *cabinet meddling* with the affairs of the church; nothing about *pluralities* and *non-residence*; nothing about the *luxury*, and *pride*, and *pomp of ecclesiastical dignitaries*; no, these things belong to another system than that which he lays down; they are the invention of after times; the appendages of a state of affairs, when the purple was suspended from the cross, and the crown of gold was set above the crown of thorns. The very evils and abuses, then, which attend our mode of church government, are of the very same kind as those which are condemned in the apostolic letters; and while, like those holy men, we deprecate the evils, we nevertheless adhere to the system as they did. The identity of the evils, identifies the systems; just as, in the science of nosology, the race is indicated by the disease. We are therefore prepared to vindicate the system, and are anxious to suppress its abuses. Till our opponents can shew that the opposite system has higher authority, and fewer evils, we shall be justified in following the Apostles, and sharing their trials.'

'Notwithstanding the occurrence of such abuses of their principles as are to be found among Dissenters;—notwithstanding these things have been candidly admitted by ourselves, and triumphantly exposed by our opponents;—notwithstanding the eye of public attention has been directed to them by episcopal and archidiaconal charges, by magazines and reviews, by newspapers, by Colloquies between the Poet Laureate and the shade of Sir Thomas More, and by every other means which the vigilant friends of the Establishment could command and employ, till their notoriety is as great as the existence of the system with which they are associated;—yet is the cause of Dissent, if we may credit the declaration of its enemies, so steadily advancing, as



to put in imminent peril the very continuance of the Established Church. Nothing seems able to arrest its progress ; onward it moves, triumphing alike over the opposition of its foes, and the divisions of its friends ; as little retarded by the errors, and weaknesses, and infirmities of the latter, as it is by the ingenuity, the malice, and the numbers of the former : while on the other hand, the same voices which, from within the pale of the Establishment, proclaim the triumphs of Dissent, predict in strong and confident language the approaching downfall of the Church. To the affrighted eye of those friends of the Establishment, omens of portentous character arising from the regions of Dissent, are seen hovering in the ecclesiastical atmosphere over the turrets of the cathedrals, while sounds of woe, woe, woe, are heard to denounce the approach of the great catastrophe.—Now though I do not believe that Dissent is so rapidly advancing, nor that the Church of England is in such imminent peril, as those persons would lead us to conclude, yet it is impossible for me to doubt that the cause of Dissent has increased, is increasing, and will increase. And how can this be accounted for ? Must there not be in it something which commends it to the judgment and the heart of a growingly enlightened population, as that which is accordant with the principles of revealed truth, and the rational interpretation of those principles ? Must not a cause which not only keeps its ground, but advances against such strong opposition—against the wealth, the magnificence, the authority of a great national institute—against the strong tide of national customs and example—against arguments directed to avarice and ambition—against the united influence of the crown, the coronet, and the mitre—against the law of custom and the aspersions of calumny ; must not a cause which can break through such an array, be sustained and upheld by some mighty force of reason, or of revelation, or of both ? To exist at all, with so much supposed internal evil, and so much external opposition, proves no little innate health and vigour ; but its rapid progression not only stultifies all the allegations made against the soundness of its constitution, but demonstrates its heavenly origin, and prognosticates its eventual and universal triumph.’ *James*, pp. 101 ; 105, 106.

For the purpose of defence, these forcible and eloquent remarks will amply suffice ; but the inquiry which most nearly concerns Dissenters themselves, is, how far these evils admit of mitigation or remedy, consistently with their religious polity. One of the alleged evils is, ‘ the tendency to division in congregational churches ’ ; which our Layman ascribes to ‘ either ‘ the want of discretion in the preacher, or the turbulent spirit ‘ of his hearers,’—to ‘ upstart preachers in the congregation ’, or ‘ the undue influence of some leading member, who, upon ‘ some sudden pique, perhaps, takes it into his head to build ‘ another meeting-house, and entice away a part of the people ‘ with him,’—and partly, to ‘ the volatility of the age.’ Of these causes of division, those which alone seem closely related to Independency, are, the encouraging of upstart preachers, and the gendering of a turbulent spirit in the hearers. The former

is, we are inclined to think, an evil, if not imaginary, of rare occurrence. Young preachers raised up in this way, are eventually sent, in most cases, to an academy, and find employment in a distant quarter. In other cases, the Bishop of Chester's sound advice, in reference to district visiters, points out the best way of proceeding. It depends upon the wisdom of the pastor, whether such individuals shall prove 'thorns in his side', or 'valuable auxiliaries'. As to the other cause of division, we frankly admit, that the too frequent recurrence to the much misunderstood and much abused right of suffrage, has a tendency towards turbulence, whether in secular or in religious societies. But, with Mr. James, we add, that

'The election of our pastors and deacons by the people, and the admission of the people by each other, seem to be things so rational in themselves, and so easily managed upon the acknowledged principles of the Christian character, that they are not to be surrendered because of the abuses to which they are incident by the imperfection of our nature. And as the evil is in us, but not in our system, our great business is to improve our own hearts; which, were it done more perfectly than it is, in the management of our church affairs, would immediately deprive Dissent of that which invests it with so much deformity in the eyes of its enemies.'

The right of popular suffrage is, however, much misunderstood, as regards both its design and its proper force and limitation. A vote is the expression of the individual's will, and nothing more: it implies the giving or withholding of assent to a proposal. It moreover recognizes the voter's right to be consulted; a right founded upon his interest in the decision, as a member of the community, but a social and adventitious, not a natural right. His vote is an element of that decision which affects the whole community; and in exercising the right of suffrage, he is acting in a public capacity, discharging a trust, and, while consenting for himself, is in a manner choosing for all those whose interests his vote may affect. The theory of universal suffrage rests upon the radical fallacy, that a man in society acts only for himself, and that, as the natural rights of all men are equal, their civil rights must be equal too. As if the aggregate of society were made up of units, each of the same numerical value, and every individual had his detached and separate interests, involving no complex implication of those of others! This absurd theory is as fatal to the system of representation as to any other mode of government; for, according to this view of social rights, no one could be qualified to represent the jarring wills and conflicting personal interests of a multitude: these are merged in those collective interests which can alone be represented. Society is altogether made up of unequal rights, superinduced upon men's natural and moral rights, which are

equal and inalienable. The right to govern, the right to choose governors, the right to legislate or to execute the laws, are all rights, not inherent in any individual, but derived from the rules of society. The consent of every individual of the community to public measures, can never be either ascertained or required for the security of public liberty: the greater the numbers, however, whose previous consent is made necessary, the greater, not the degree of liberty, but its security. 'A man's being governed by no laws but those to which he has given his consent, were it practicable, is no otherwise necessary to the enjoyment of civil liberty, than as it affords a probable security against the dictation of laws imposing superfluous restrictions upon his private will.' \*

The right of suffrage, then, is to be considered, not as an inherent right in the members of a society, but as that which is designed to secure their common rights; as a safeguard and preservative of freedom, not freedom itself; a right which, when vested in a few, leaves the rest as free as if it were exercised by all, but less secure in their freedom. In smaller societies, such as Christian churches, it may be desirable and practicable to obtain, in reference to certain measures, the concurrence of every member; and the suffrages of all present may be considered as giving greater solemnity to proceedings, by stamping them with universal consent. It ought to be borne in mind, however, that the right of election, vested in the people, is mainly designed to protect the community against foreign dictation,—the imposition of officers by the civil magistrate, or by any patron, prelate, or presbytery,—rather than to serve the purpose of giving scope for individual preference or caprice. The right of suffrage, whether exercised by few or by many, secures the freedom of the church; and when, as in most cases, a majority or two thirds of the members decide the question, the freedom of the minority is not impaired by having their choice or consent over-ruled, because that choice formed no part of their natural rights. Every man has a moral and inalienable right to follow the dictates of his own conscience, and to consult his spiritual interests, and to choose, with this view, his spiritual guide; but, as a member of a religious society, he has no other right than he derives from the rules of the society. By giving his voice or vote in the election of a pastor, he is acting not for himself alone, but for others whose interests that vote will affect; as much so as if he had the sole nomination. To the confounding of natural with adventitious rights, of personal with social, we are disposed to ascribe much of the evil connected with popular elections, the turbulence and altercation,

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\* Paley.



the pertinacity and perverseness which are too generally displayed, and the divisions which sometimes ensue. Many worthy persons are apt to mistake the simple right to consent, for a competency to choose,—the power to vote, for the authority to ordain; and to stand upon their rights, to the manifest forgetfulness of their obligations.

Upon these points, there is a very marked difference between the sentiments of the old Brownists and the New Independents of Scotland, and those of the founders of the Congregational polity. Dr. Owen, in particular, is anxious to steer clear of encouraging a pure democracy. ‘The call of persons unto the pastoral office, is an act and duty of the whole church. It is not an act of the political magistrate, but of the whole church . . . . that is, of the fraternity with their elders, if they have any. . . . Election is not an act of authority, but of liberty and power, wherein the whole church, in the fraternity, is equal.’ But he elsewhere speaks of it as the duty of the elders, in the event of the death of the pastor, ‘to go before, to direct, and guide the church in the call or choice of some other person in the room of the deceased or removed.’ Again, treating of the admission and exclusion of members, while he admits that ‘every righteous voluntary society hath naturally a power inherent in it and inseparable from it, to receive into its incorporation such as, being meet for it, do voluntarily offer themselves thereunto; as also to reject and withhold the privileges of the society from such as refuse to be regulated by the laws of the society;’ he maintains, that both the admission and the exclusion of members ‘are acts of power and authority, which are to be exercised by the elders only’ in an organized church;—that ‘the key of rule is committed unto the elders of the church, to be applied with the consent of the whole society.’ \*

In insisting upon the voluntary nature of Christian churches, some Independents seem almost to have lost sight of their character as being at the same time religious institutions, to the benefit of which, as such, all true Christians have an absolute right, and from which they cannot be equitably debarred. Either it is the duty of a Christian man to join in communion with such a church, or it is not. If it be not,—if these voluntary societies are mere arbitrary associations, like joint-stock companies, then it matters little with whom the right of suffrage or the power of admission may lie, as church-membership becomes a matter of extreme insignificance. If, on the other hand, the obligations of religious profession and Christian fellowship render it a Christian’s duty to join himself to such a church, it cannot be a

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\* Owen’s *True Nature of a Church*, pp. 58–60; 170, 176.

matter of mere option, whether he shall be received or rejected, nor ought the right of franchise to be perverted into an engine of intolerance. There is at least some ground for our Layman's complaints on this head.

‘ Without any desire to undervalue the attainments of pious and plain-hearted Christians, it is really offensive, both to good taste and to common sense, to erect them into a spiritual court for sitting in judgement upon the qualifications of persons who have had superior opportunities for becoming acquainted with the real nature and evidences of scriptural religion. They may be good judges of fact, and as such, the law has qualified them to serve upon juries; but the expounding of the law, it has wisely reserved for those who are more conversant with such matters. So, with regard to church-communion, if a man be a notorious evil-liver, if he be known to neglect the obvious duties of religion, and if his temper or conduct be such as to occasion reproach, the simplest Christian may take cognizance of the fact, and pronounce upon his incapacity to participate in Christian privileges. But beyond this he is no authority. To make him an arbiter of opinions which he has never studied, would be preposterous; and not less so to make him an inquisitor into the thoughts and intents of the heart, which, when conveyed in a phraseology different to that with which he is most conversant, would appear to him like speaking in a strange tongue.

‘ The composition of many of our churches, is known to be such as to forbid the accession of respectable members upon the present terms. To illustrate the subject, I will suppose a case. Some pious country gentleman becomes dissatisfied with the Church of England, and is desirous of joining a neighbouring dissenting congregation. The pastor is perhaps a respectable man, but his deacons are in a humble station of life—say the gentleman's tailor and shoemaker. These are deputed by the church to wait upon him for the purpose of taking a measure of his conscience, and of inquiring into his spiritual attainments. After sitting in judgement upon him, they report to the church, and, if their account be satisfactory, a day is appointed for his admission, when he has to pass through the ordeal before mentioned. I am well aware that this is not the uniform practice, the loose connexion subsisting amongst Dissenters allowing of every variety of form; in some, therefore, there is a nearer approximation to Presbytery; but the recognized mode amongst Independents is such as I have stated. It has been justly observed by an advocate for this system of discipline, that “perhaps it were better to be deceived ten times by the profession of candidates, than to run the hazard of excluding one serious soul for want of every mark of attainment or of sincerity which we could desire. Though a person be ‘weak in faith,’ he is not to be rejected, but received, in order that he may be strengthened.”

‘ To a well-ordered mind, I need not say, how utterly repugnant is such a mode of dealing with religion as that above described, to all those sentiments of refinement and good taste which have so important an influence upon the well-being of society. Dissenters have little reason to fear any detriment to their cause from the influence of

fashion, so that they have the less need to provide themselves with stumbling-blocks of so revolting a character.' *Remarks, &c.* pp. 29, 30.

There can be no doubt that the small proportion of many a Dissenting congregation, which is included in the organized church, is owing in great measure to the technical formalities thrown in the way of church-membership. This would not be so serious a grievance, were not participation in the most solemn act of Christian worship restricted, for the most part, to the members of the Church; by which means one of the most sacred privileges common to every sincere believer, is suspended on a popular vote. There is no part of the practice of Independency which is, we think, more open to objection than this, or which has operated more unfavourably to the extension of our churches. We are happy to know that a distinction between communicants and members of the society, has been of late much more extensively recognized than formerly, and that the terms of communion in Dissenting churches are very generally assuming a more scriptural and catholic character.

We have now gone through the present Writer's enumeration of the evils resulting from Independency, none of which, we think we have shewn, afford any solid ground of objection against the Congregational Polity, or would be likely to be diminished by adopting the Presbyterian or Episcopal platform. We had intended to advert to a few other points, such as the alleged dependency of the minister upon his people,—the main stumbling-block with many persons,—the utility of endowments, the best mode of conducting public worship, and other matters to which, our Layman thinks, an incorporated Union of the Congregational Dissenters would do well to turn their attention. These must be reserved, however, for consideration in future articles. Reform is the order of the day, State reform and Church reform; and Dissenters will be, above all other classes, inexcusable, if they overlook the circumstances which call for reform in their own body. The work is within their reach. They have, as Mr. James remarks, no need to tarry for decrees of ecclesiastical courts or acts of parliament; their method is so simple as to be easily reparable, without violence; and they have in the New Testament an infallible rule at hand, by which to conduct the business of improvement. Let them then study their avowed principles,—principles by themselves imperfectly understood,—for the sake, not of defending, but of recommending them. What will it avail them to occupy the vantage-ground in their controversy with the Established Church, and to fall behind in the march of society? Let them not flatter themselves. The 'Dissenting Interest' has been extending itself with an ever-growing population, but it has lost ground in the higher and middle ranks. It has not that hold on the af-



fections, without which in vain the system appeals to the understanding.\* It is not producing many learned or eminent men,

\* We must be allowed to take this opportunity of saying a few words in reply to a somewhat gross and unmannerly attack recently made upon us, by Mr. Scales, in the second edition of his 'Principles of Dissent', and eagerly seconded by some pitiful scribbler in the last No. of Fraser's Magazine. 'The Author of "Protestant Nonconformity"', says the former gentleman, 'resents the coupling of his name and book with the writings of Pierce, Towgood, and Graham, as if he felt degraded in their company, and aspired to a higher and more honourable rank than he allows them to occupy. . . . There was a time when that Journal, the Eclectic Review, held different language. . . . We would not be bigots, but neither would we be trimmers and time-servers'. The reverend gentleman alludes, our readers will perceive, to a note which appeared at page 131 of our last volume, on which the writer (whom Mr. S. has thought proper to assume to be Mr. Conder) ventured to remind him, that the work on Protestant Nonconformity was professedly written with a view to redeem the subject from the disadvantages of controversy, and differs altogether from such polemical works as Towgood's Letters, in which, amid much acute exposure of the defects of the Established Church, the reader would search in vain for the principles of Nonconformity. Mr. Scales cannot be ignorant that Towgood was no enemy to Establishments as such, still less an advocate of Independency, and that most, if not all the objections he brings forward against the Church of England, would be annihilated by certain specific reforms, or by a scheme of liberal comprehension. He must know, too, that the learned Writer was an Arian, and that his book is by no means adapted to promote a spirit of piety among 'juvenile readers'. He must therefore have been perfectly aware, that, without any depreciation of the talent displayed by Towgood, the efficiency and tendency of his work might be questioned. Yet, in mere spleen, he has chosen to represent that the Author of 'Protestant Nonconformity' felt degraded by being classed with Pierce, Towgood, and Graham, and to insinuate a still baser charge, as to a change of opinion, nay, an interested or time-serving change of opinion,—although he well knew that Mr. Conder's objections to Towgood, &c. appeared in the preface to his work in 1818, and actually formed a main reason for his undertaking the labour. With these facts before him confronting his most ungentlemanly and slanderous imputation, we know not what excuse he can offer for his disregard of the ninth commandment. After this, his condescending to retain Mr. Conder's book in his 'list', is a matchless piece of magnanimity. Fraser has blundered somewhat ludicrously in his malignity, mistaking the "Author of Nonconformity", apparently, for his venerable father, and making merry over the 'toothless gums', and 'shrivelled old back', and 'dotage' of the superannuated old 'trimmer and time-server', whom he supposes to have fallen into 'the fangs of the reverend Tractitian', Mr. Scales, as an apostate from the ranks of dissent at the eleventh hour. All this is in character. Mr. Scales's attack is, we hope, out of character.

whose example might exert a commanding influence. Rarely are young men of liberal education and good family found to enter the Dissenting ministry,—a sure indication that the office itself is divested of its proper dignity and legitimate attraction. It is, we fear, too true, as our Layman remarks, that Dissenting congregations ‘exhibit a dearth of society to well-educated persons, that has a strong tendency to drive them from their communion.’ No circumstance, perhaps, has had greater effect in alienating the most promising of our youth from the worship and institutions of their fathers, than the difficulty of finding intelligent and well-bred associates within the contracted circle. Not all the labours of the ‘Ecclesiastical Knowledge Society’, nor all the refined taste, and powerful eloquence, and engaging modesty of the World Newspaper, will be able to counteract this tendency to defection, unless efficient exertions are made to regain the relative standing that has been lost. Any cause that does not succeed in attaching to it the majority of the pious and intelligent among the rising generation, must be in imminent danger of rapid decline. Not that we have any fear with respect to the principles upon which our Dissent is founded. These, if the present race of Independents were extinguished, would find other advocates. The present Writer suggests the probability, that if they do not look about them, ‘a new order of Dissenters may spring up within the bosom of the Establishment, to rescue the cause of scriptural religion out of their hands.’

‘Already there is a considerable body, both clergy and laity, who are dissatisfied with her institutions, and anxious for a further reformation, which cannot be withheld much longer. Among them, many are desirous of seeing the Church divested of her political connexions, and of reducing Episcopacy to a nearer affinity with the primitive standard; and these, if Dissenters do not bestir themselves, will form the rallying point for the sounder portion of the community.’

But in whose ears do we speak? Where are the men in any section of the religious world, who unite the penetration, and high-mindedness, and courage, and energy requisite for the great undertaking of shaping, by timely measures, the spirit of the coming times? We are all too busy with the passing moment,—or dreaming.

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Art. II. 1. *The Influence of Climate in the Prevention and Cure of Chronic Diseases*; more particularly of the Chest and Digestive Organs, &c. By James Clark, M.D. &c. &c. Second Edition enlarged. 8vo. pp. 400. London, 1830.

2. *Change of Air, or the Pursuit of Health: an Autumnal Excursion through France, Switzerland, and Italy, in the year 1829, &c.* By James Johnson, M.D. &c. &c. Highley. 8vo. pp. 294. Price 8s. 6d. London, 1831.
3. *On the Curative Influence of the Southern Coast of England, especially that of Hastings; with Observations on Diseases in which a residence on the Coast is most beneficial.* By William Harwood, M.D. 8vo. pp. 326. London, 1828.

ALL the operations and agencies of nature are in a certain sense mysterious; but the influences which inorganic substances exert on organized life, more especially excite the admiration of observers. In these cases, frequently, not the smallest assistance is to be obtained from abstract reasoning or analogical deduction, towards an anticipation or explication of the event that shall be produced. On looking at a mass of opium, and the same bulk of ipecacuan, who would suppose that the one would excite and depress the nervous frame, and the other cause a discharge of the stomach's contents? But having once and again witnessed such results from the action of these substances, we give them credit for their specific characteristics, and use them on future occasions with full expectation of similar agency. Our knowledge generally, indeed, whether acquired by personal observation or obtained from the reports of others, rests entirely upon experience; and a register or classification of actual facts, constitutes the elements and essence of science. One circumstance is equally astonishing with another, until familiarity has rendered it less striking and impressive.

In the phenomena, however, to which the publications before us relate, the mystery may be regarded, in the present state of our knowledge, as in some measure peculiar; since analogy affords no confirmation of the exactness of our register, and inferences which would be thought legitimately deducible from observation, are often found much more fallacious than could *à priori* be conceived. Air, the chemist tells us, is composed of a certain number and proportion of ingredients; surely, then, when I find myself vigorous and alert while breathing the air of one place, and depressed while inhaling the atmosphere of another district, either the ingredients of the air, or the relative quantities of these ingredients, are different. No, says the eudiometric experimenters; 'Berthollet found these ingredients 'the same in Egypt and in France; Dr. Thomson found them 'the same in Edinburgh at all seasons of the year; and Gay 'Lussac examined the air brought from the height of 21,000 'feet above Paris, and found it precisely the same as the air at 'the earth's surface.' Yet, how changed would be our feelings



and our conditions, by being enveloped in the atmosphere of the several localities above mentioned!

But we shall be told, that, although the chemical principles and constituents of air are alike in all districts, the physical or mechanical properties vary with the varying place; that, in one part, its temperature is higher, in another, lower; that here, it is laden with humidity, and there, dry almost beyond endurance; that, over some places, poisonous effluvia are constantly hovering, conveyed by 'the wings of the wind', and that in others, putrid and marshy exhalations are incessantly mixing themselves with the matter we inspire as atmosphere. Such is indisputably the fact; but the difficulty still recurs, of varied susceptibility to these noxious influences, beyond the power of any calculation, either from general experience or particular experiment. We know that, even where the air is of constant purity, the place, or, in other words, the atmosphere, shall operate very differently on two individuals who would be affected by all other exterior influences in almost an identical manner. We are acquainted, for example, with two sisters, one of whom is always improved by a residence at Brighton; while the other has made many unsuccessful trials to conquer the uncomfortable and painful feeling which Brighton air uniformly engenders. Further, let the state of the air be tried upon other principles than that of its chemical constituents,—let humidity or dryness, density or rarity, be the objects of the experimenter's attention, and he shall find, not only in the case of a few individuals, but upon the persons of all who inhale it, very sensible effects produced, which shall have no apparent reference in any way to these ascertained varieties. What chemist has ever rendered tangible or sensible, the poison of *mal-aria*? Who has been able to detect the aerial something which traverses districts, and lays its contributions upon their inhabitants, in the shape of influenzas, coryzas, &c.? Can any enquirer say, why epidemic disorders (which are certainly atmospherical,) should be so? Does it appear from all the observations which have been instituted, that the virulent pestilences of the Levant have reference to any hygrometrical or other changes in the circumambient air?

So proverbial, indeed, are the uncertainties and varieties of atmospheric influences, (even without reference to the specific and extraordinary circumstances just referred to,) that some intelligent individuals have expressed doubts on the subject altogether; and have stated their conviction, that what has been ascribed to air, in the way of constitutional change, is more properly attributable to scenery, and circumstance, and imagination. But, not to mention many other objections to this prin-

ciple, how can these influences be supposed effective in the case of an infant's removal from one place to another? What, for example, but the actual change of place, could possibly have operated the benefit immediately and visibly obtained in the following case, taken at random from a modern author, and which is a mere instance of what is daily occurring? Indeed, were recourse had to the expedient more frequently, it would be better for the life and health of young patients, who are often, as the Writer expresses himself, 'subjected to hot fires, and multitudes of nurses, and the steam of the bathing-tub, and small *unventilated* apartments, instead of being put under the genial influence of fresh and pure air.' 'I was much impressed, some time since', he goes on to say, 'with the forcible manner in which a medical friend dwelt upon this principle, or rather fact,—that not only air, but *change of air*, will often be found to break in upon morbid habits, and put a stop even to the convulsive disorders of children. "I had given", said my friend, "my child into the hands of a celebrated individual, whom I knew to be an able man, but who, I knew at the same time, was more partial to copious and repeated bleedings than my own observation and feelings justify; but the infant was committed to his care, and interference, on several accounts, was improper. I had determined, however, on a particular day, did not my friend make his appearance according to his appointment, to act at once from my own impressions,—to drag the child from the sick chamber, where, in spite of treatment, he was getting worse and worse, and to try the effect of change of air. We had not got a mile from home, when things assumed a more pleasing aspect—and we had no more bleeding, nor any more convulsions."'

Every thing, indeed, according to our apprehensions, is in favour of the supposition, that air influences the frame beyond the mere fancy of the percipient. It is moreover a remarkable circumstance, that simple *change* frequently produces extraordinary effects, even when the air of the place to which the individual is removed, would be pronounced not so salubrious as that from which he was taken. All this, we repeat, occurs in a manner which renders the predication of the superior or inferior salubrity of any place a matter of considerable nicety. That the knowledge of some practical facts, however, may be gained by reasoning and observation, is, on the other hand, pretty certain; and we feel indebted, therefore, to those writers who make it their business to notice and accumulate facts bearing upon the important inquiry, Can I, by change of place or air, avert from some near and dear relative the disorder which menaces our speedy separation? Is that dreadful malady, consumption, susceptible of arrest by any specific quality apper-

taining to this or that atmosphere? Will the 'horrors of indigestion', with all its dread cohort of nervous ailments, be put to flight by altered locality and air?

Dr. Clark's treatise supplies the reader with the most ample details upon these points; and to his work we shall have occasion chiefly to advert in the present article. Dr. Johnson's references to these inquiries are incidental and episodic, rather than strictly the business of his book; and Dr. Harwood has mainly limited himself to the notice of that kind of air which Hastings and its vicinity affords to the different classes of invalids who resort to that beautiful part of our sea-coast.

There is one consolation which connects itself with researches of the nature now referred to, and which cannot be too frequently iterated; viz., that *emigration into foreign lands has been enforced and acted on to an extent, and with anticipations, which a more ample and determined investigation by disinterested observers by no means warrants.* Nothing can be conceived more truly distressing than the feeling on the part of an individual who has either just seen, or is on the point of witnessing, the decease of a beloved wife or child; that, had his pecuniary circumstances been such as to afford a journey or voyage to foreign climes, the event would have been far different. To individuals thus circumstanced, it must be a source of comfort and thankfulness, to find different writers according in their disbelief of the supposed specific influences of this or that distant district, to any thing like the degree that more partial or less attentive observation had taught. Dr. Johnson expresses himself on this head in a very forcible manner; and Dr. Clark, whom we must regard as still higher authority, points out places in our own country, which seem to him to be *more suitable even to consumptive patients, than those which have gained a celebrity abroad.* Many additional testimonies might be cited in favour of continued residence at home, even in many cases where emigration used to be considered as the only chance of recovery from otherwise a hopeless disorder.

'Let us hear', says Dr. Johnson, 'what a clergyman of erudition, talents, and keen perception, himself a valetudinarian, says of the balmy influence of Italian skies. "Feb. 12th.—Oh this land of zephyrs! Yesterday was warm as July; to-day we are shivering with a bleak easterly wind and an *English black frost*. Naples is one of the worst climates in Europe for complaints in the chest. Whatever we may think of sea-air in England, the effect is very different here. The sea-breeze in Devonshire is mild and soft; here, it is keen and piercing.

"March 14th. *ÆGRI SOMNIA.* If a man be tired of the slow, lingering process of consumption, let him repair to Naples; and the



*denouement* will be much more rapid. The *Sirocco* wind, which has been blowing for six days, continues with the same violence. The effects of this south-east blast, fraught with all the plagues of the deserts of Africa, are immediately felt in that leaden, oppressive dejection of spirits which is the most intolerable of diseases. This surely must be the *plumbeus auster* of Horace.

“ Dec. 20th. Rome. The more I see of Italy, the more I doubt whether it be worth while for an invalid to encounter the fatigues of so long a journey, for the sake of any advantages to be found in it, in respect of climate during the winter. To come to Italy with the hopes of *escaping* the winter, is a grievous mistake. This might be done by getting into the summer hemisphere; but in Europe it is impossible; and I believe that Devonshire, after all, may be the best place for an invalid during that season. If the thermometer be not so low here, the temperature is *more variable*, and the winds are *more bitter and cutting*. In Devonshire, too, all the comforts of the country are directed against cold; here, all the precautions are the other way. The streets are built to exclude as much as possible the rays of the sun, and are now as damp and cold as rain or frost can make them. And then, what a difference between the warm carpet, the snug elbowed chair, and the blazing coal fire of an English winter evening; and the stone staircases, marble floors, and starving casements of an Italian house!—where every thing is designed to guard against the heat of summer, which occupies as large a portion of the Italian year, as the winter season does of our own. The only advantage of Italy then, is, that your penance is *shorter* than it would be in England; for I repeat that, during the time it lasts, winter is more severely felt here than at Sidmouth, where I would even recommend an Italian invalid to repair, from November till February;—if he could possess himself of Fortunatus’s cap to remove the difficulties of the journey.”

After citing these and other testimonies of the like kind, intermixing with them remarks of his own, which we cannot find room to transcribe at length, Dr. Johnson concludes in the following manner.

‘ Heaven forbid that, on such a momentous question as this, involving the lives of my fellow-creatures, I should throw the weight of a feather in the scale, against the preservation or even prolongation of human existence; but I have lived too long, and seen too much, not to know the errors of discrimination and the fallacies of hope, that send pulmonary invalids from the gloomy skies but comfortable abodes of England, to lands where comfort is unknown even by name, and whose atmospheres cannot work miracles, whatever their saints may do. The balance, indeed, between permanent benefit and blighted expectation, or even actual injury, is so nearly poised, as that a breath may turn the scale. That breath is as often one of error as of judgment. The consequences are obvious.’

We are sufficiently aware that inferences drawn from comparative length of lives, in favour of the superior salubrity of one

place over another, are liable to much fallacy, inasmuch as habits of living, the condition of medical polity, the greater intelligence, activity, and tact of professional guardians of health, and other causes, may combine in producing the results, which would be erroneously ascribed to the air of a country.

But it is at least pleasing to find, (and, so far as it goes, it is fortunate for the advocates of our own climate,) that a comparative table of the value and length of lives in some of the great cities of Europe, is decidedly in favour of London over the others;—even London, involved, as it constantly is, in the smoke and filth of a densely crowded population, with millions of coal fires constantly burning;—and that England at large, with all its disadvantages of continual vicissitudes and cloudy skies, appears to be the country in which the greatest longevity is attained. We cannot refrain from presenting our readers with the subjoined statement, taken from the statistical inquiries of Dr. Hawkins.

‘On an average of the ten years from 1816 to 1826, the annual mortality in Rome was 1 in  $24\frac{3}{4}$ . That is, out of every 25 individuals in the Eternal City, one was annually buried. In Naples, the ratio of mortality is somewhat less, being 1 in  $28\frac{1}{4}$  annually. Let us now look to London. The rate of mortality there is, annually, 1 in 40. In England, generally, it is 1 in 60. In Paris, it is 1 in 32: in France generally, it is 1 in 40 (the same as London, and 20 more unfavourable than England). In Nice, it is 1 in 31. In Glasgow, it is 1 in 44. In the PAYS DE VAUD, 1 in 49, or 11 more unfavourable than England generally.’

It has already been admitted, that mere change, in many cases, may prove of decided advantage, even though the new district may not be, to the continued resident, so salubrious as the one the patient has quitted; and from this circumstance, an inference may be drawn in favour of removal. Here, of course, facts must speak for themselves; and it is on this account that we are about to lay before our readers a brief summary of Dr. Clark's very careful and impartial investigations. Previously to this, however, it may not be improper to present, in a cursory manner, the substance of what is partly certain and partly conjectural, in reference to ‘the influence of situation’ (as far as our own country is concerned) ‘on the duration of life.’

Mr. Mansford, who, some years since, published an interesting pamphlet on this subject, has endeavoured to prove, that health and longevity are most effectually secured by residence in those situations that are at the same time high, and dry, and temperate. He attaches much importance to the relative weight of the atmosphere at different elevations, when individuals are not merely temporary visitors to spots, the air of which has more or less levity or weight, but continued inhabitants of the

parts. An elevation of 500 feet, which, in a hilly country, is by no means uncommon, diminishes, we are told, the weight of the atmosphere pressing upon us nearly six hundred pounds; and, however insensible we may be to such reduction, Mr. Mansford contends, that it cannot fail of having very important influence upon the interior actions of the system.

It cannot be doubted, he says, that the removal of so large a degree of resistance must give a greater freedom of action to the main spring of the circulation, as well as greater power of distension to the vessels themselves, especially to the superficial vessels; both of which causes, like all others, will operate most powerfully on a part with a tendency to, or under the actual presence of disorder. Hence, he supposes, (and the supposition seems pretty well grounded,) that those persons who are consumptively disposed should avoid an atmosphere of this kind; which, on the other hand, is conducive to health and longevity when the individual is without any tendency to affections of the chest. For the consumptive, Mr. M. recommends lower and even moister situations; and he adds testimonies from various authors of character, to prove, that consumption is less frequent in such localities as are fenny and damp, and where intermittent fevers prevail, than they are in districts otherwise more salubrious. We are informed, for instance, that, in Holland, consumptions are comparatively infrequent; and Drs. Wells, Harrison, and others have stated, that the moist parts of fenny counties do not abound so much in consumptive invalids as their higher and dryer parts. The inference which Mr. M. draws from these data is this; that 'air impregnated with moisture, or with different effluvia or miasmata, by which its purity is lowered, is rather favourable to the consumptive than otherwise.' But 'air answering to these conditions is, for the most part, only to be found in low situations; where the extreme density of the atmosphere, and the resistance offered by it to inordinate action of the vessels, especially of their extreme branches, may be supposed to have a share in the beneficial effect.'

Other writers, however, have told us, that consumption is at least of as great frequency among the fens as in dryer districts; and some writers are loud in their denunciation of a doctrine so full, they allege, of fallacy and error as that just alluded to. Here, of course, as in other matters, actual observation, rather than abstract reasoning, must decide the controversy.

For our own parts, we should be disposed to look upon those spots as offering the greatest promise to phthisical invalids, which are sheltered from bleak winds, but where the air is not too light, as is the case in mountainous, or even hilly situations, but where, together with relative lowness, a dry, rather than a



marshy soil, gives its character to the circumambient air. Elevation and dryness are probably the most conducive to health and longevity, when consumptive ailment is not part of the constitutional tendency; and the following statement we hold to be generally accurate.

‘A short residence in an elevated place may be sufficient to invigorate the young convalescent; but that of the old man must be more permanent; he may perhaps quit it occasionally a short time with impunity, but he must consider it his residence where nine-tenths of his time must be spent. Above all, those who have passed the whole or the greater part of a long life in an elevated situation, should be cautious of quitting it to reside in a lower one. If lightening the atmospheric load can give fresh vigour to the vital actions, and thus prolong life, increasing it must necessarily, by depressing them, shorten it. The lives of Parr and John Jacobs soon terminated after quitting their native hills, the one of Jura, and the other of Shropshire.’

The different measures of temperature, of dryness or its opposite, and of density, are, perhaps, the whole qualities of air from which we could *à priori* predicate suitable conditions for different tendencies and actual disorders.

There is one other principle, however, in atmospheric influence, which is sufficiently manifest, and to which the above qualities may be considered as, for the most part, subordinate. We allude to those incessant workings of electrical agency which at once form and disperse clouds,—which drink up the moisture of this part, to pour it out in large inundations on that part,—which, in fact, are the physical or immediate sources of the thunder’s roar and the lightning’s glare; which, acting upon the animal frame, occasion many beasts of the field to prove to the rustic observer barometric indices of the most faithful kind; and which exalt and depress the scale of human feelings with a rapidity and force that are truly astonishing. Even maniacal paroxysms, that are by some attributed to the phases of the moon, are, we believe, more justly referrible to electric influence; and when we speak of the Sirocco, and the Trade Winds, and the Hurricane, we merely talk of so many modifications of electric impulse.

So decidedly, in our opinion, are these principles established, as, to incline us to think that, should an advancement in science bring with it any improvement in meteorological or atmospheric philosophy, electricity would be found the main spring by which aerial mutations of all kinds and degrees are accomplished. Beyond the fact, however, that the positive and negative and mixed conditions of the electric agency influence the air, and, through that medium, the animate machine, nothing has hitherto been precisely or definitively ascertained; and the electric relations and dependencies of organized bodies

are not at present sufficiently susceptible of generalization for any correct inferences to be deduced from them. Observation, then, as before mentioned, is, as yet, our only guide through these mazes of meteorological difficulties; and we must witness effects, or trust to the accounts of others, before we can pronounce with any thing like certainty respecting the salubrity of this, or the insalubrity of that district, as it respects soil and atmosphere.

Dr. Clark has rendered this service to the public in the interesting volume before us; a brief abstract of which we shall now lay before our readers.

After reprobating the practice—which was some time ago more common than it now is—of sending hopeless cases of consumptive affection to terminate in foreign and distant lands; and after cautioning the reader generally against the indulgence of too sanguine expectations on the score of changes; Dr. C. proceeds to particularize those ailments in which an altered atmosphere, under judicious regulations and restrictions, may at times prove radically and lastingly beneficial. These are, mainly, disorders manifestly implicating, and in most cases originating in, disturbance of the digestive functions, and consumptive derangements in their early stages; other disorders, which, although having principally to do with the lungs or their appendages, are not truly consumptive; and lastly, chronic rheumatism. He then divides the milder regions of our own country into four districts or groupes of climate:

‘That of the *South Coast*, comprehending the tract of coast between Hastings and Portland Island; the *South-west Coast*, from the latter point to Cornwall; the district of the *Lands-End*; the *Western Groupe*, comprehending the places along the borders of the Bristol Channel and estuary of the Severn. We shall find that each of these regions has some peculiar features in its climate, which characterize it, and distinguish it from the others, both as regards its physical and its medical qualities.’

We are rather surprised, by the way, that Dr. C. should take no notice of the central county of England. About the towns of Warwick and Leamington, for instance, we have found the air to be more mild and uniform than in most other counties; and in a late visit made to the latter place, we were struck with the many instances of longevity the county of Warwick presents, both among the living inhabitants, and in the advanced ages of life marked on the tombs in the church-yards. Dr. Loudon, who has written a treatise on Leamington and its springs, gives the following (as it appears to us) correct account of this place and its neighbourhood;—and we feel convinced that, independently of the waters, which may, or may not, be applicable

to particular cases, invalids who come down from the north to the south in search of health, would often do well by staying at Leamington, rather than proceeding to their southern destination.

‘Situated’, says Dr. L., ‘at a distance from the coast, and in the midst of a level country, the town of Leamington is neither exposed to those sudden gusts of wind which are so often attended with danger to invalids, nor to the frequent rains which a mountainous neighbourhood so constantly attracts. Besides, being nearly at an equal distance from the East and West Seas, as well as the Channel, the temperature is more mild and equal than at any other watering-place in the country; and the climate more genial than that of towns in the same latitude, lying nearer to the Atlantic and German Ocean. The rich and highly cultivated state of the soil, too, in the immediate neighbourhood, with the numerous scattered woods and rivulets, contributes in no small degree to its being one of the most salubrious spots in the kingdom. And this fact is corroborated by the numerous cases of longevity which the records of the place so amply supply.’—*Loudon on Leamington Spa.*

Of Hastings and Brighton, Dr. Clark gives the following comparative estimate. During January and February, Hastings ‘has the advantage, in as far as regards warmth and shelter from the north and north-east winds, of all the places on the coast of Sussex; and therefore, it will be found a favourable residence generally to invalids labouring under diseases of the chest.’ The air of Brighton is, on the other hand, ‘eminently dry, sharp, and bracing’; and it is only in Autumn and the early part of Winter, that its air is more mild and steady than even that of Hastings; on which account, if resorted to by consumptive invalids, these times are to be chosen. It is a curious fact, that a considerable diversity of climate is found in different parts of Brighton. ‘East of the Steyne, the air is dry and bracing. To the westward, it is somewhat damper, but milder.’ If there be any correctness in the speculations before alluded to, we should therefore say, that the former is more fitted for the dyspeptic, the latter for the consumptive invalid.

But it is the Isle of Wight which Dr. C. considers as claiming particular attention, inasmuch as ‘it comprehends within itself advantages which are of great value to the delicate invalid, and to obtain which in almost any other part of England, he would require to make a considerable journey.’ For a winter residence, Undercliff is especially recommended, as being dry and free from moist or impure exhalations, while it is completely sheltered from the north, north-east, and west winds. Dr. Lempriere pronounces Undercliff to afford a climate as favourable to the invalid as any part of England. ‘So great’, says Dr. Clark, ‘is the transition of climate experienced on descending into the Undercliff vale, that the Italian



‘traveller is reminded by it of his sensations on entering the ‘valley of Duomo d’Ossola, after quitting the chilly defiles of ‘the Simplon.’ The eastern part of Undercliff, from Bonchurch to St. Lawrence, is the best. Undercliff altogether is remarkably exempt from fogs, and Dr. C. states, that he has seen nothing along the southern coast, that will bear a comparison with it. On the south-western coast, Torquay comes nearest to it; but the climate of this last place is softer, more humid, and more relaxing, while Undercliff is dryer and more bracing.

‘If single houses, each surrounded with a garden, and the buildings erected with due regard to the wants of delicate invalids, were erected at Undercliff, the place would bid fair to exceed all other winter residences in this country; and the Isle of Wight would add to its title of the Garden of England, that of the British Madeira.’

In summer, Niton is a good residence, as is likewise Cowes. Sandown and Shanklin also may be recommended. ‘But of ‘all the situations in the Island, Ryde appears to me,’ says our Author ‘to deserve a preference as a summer residence.’ From this place, however, the invalid is recommended to return to Undercliff in September.

Salcombe, Torquay, Dawlish, Exmouth, Salterton, and Sidmouth have their various recommendations, which are pointed out by Dr. C. The first is perhaps the warmest spot on the south-west coast. Torquay has already been mentioned as being both dry and warm, and it is remarkably sheltered. After Torquay, Dawlish ‘deserves the preference.’ Exmouth is a healthy place, and beautiful in its surrounding scenery; but ‘Salterton, ‘a village on the coast about four miles to the eastward of Exmouth, presents advantages in point of situation which render ‘it preferable to the latter place as a winter abode for the invalid. It stands in a small open valley on the sea-shore, free ‘from currents of air, and well protected from winds,—particularly northerly winds.’ Sidmouth has rather a damp climate, and the sea fogs are very prevalent in winter; but Dr. C. supposes it to be well calculated for a summer and autumnal bathing place.

Of the south-western climate generally, our Author remarks, that it is rather humid, while it is mild. ‘In one class of complaints, (inflammatory,) it is therefore calculated to prove decidedly beneficial; in another, of an opposite kind, (nervous ‘or asthenic,) equally injurious.’

‘What may be the real estimation in which the climate of Devonshire ought to be held in consumptive complaints, and what may be its absolute effect upon these, I have much difficulty in saying; but this much I may venture to advance; that as an invalid will be exposed to less rigorous cold, and for a shorter season, will have more hours of fine weather, and, consequently more exercise in the open air,

he gives himself a better chance by passing the winter here, than he could have in the more northern parts of the island. To compare it, also, in this respect with the milder climates of the southern continent of Europe, is no easy task. In the south of Europe, the invalid has finer days, a dryer air, and more constant weather; but the transitions of temperature (there), though less frequent, are more considerable. In the nights, I believe, invalids are often exposed to severer cold than here; and this arises partly from the great range of temperature, and partly from the imperfect manner they are protected from the cold of night by the bad arrangement of the houses, chimneys, &c.

‘From the soft nature of the climate of this coast (Devonshire), invalids who mean to reside here during several winters, should leave it in summer, and seek a dryer and more bracing air.’

Chudleigh and Moreton-Hampstead, as well as Ilfracombe and Linton, are pointed out by Dr. C. as excellent summer retreats.

When treating on the climate of the Land’s End, our Author states, that its great humidity and exposure to winds counterpoise its mildness. It may not then, in general, be considered as a favourable climate for consumption, except ‘when the disease is accompanied with an irritated state of the mucous membrane of the lungs, producing a dry cough or one with little expectoration.’ ‘Invalids who have passed the winter at Penzance, and whose complaints are likely to be aggravated by the spring winds, might remove to Flushing or Fowey at that season, or some might even go to Clifton with advantage.’

Bristol and Clifton are ranked among the best winter residences in the western division, as they are at once mild and dry: and Clifton air is stated to be as especially applicable to those cases in which a relaxed state of the bronchial membrane, or of the system generally, exists, or where a strong disposition to spitting of blood has manifested itself. In these cases, Clifton is regarded as inferior only to Undercliff in the Isle of Wight. ‘In the nervous’ (as opposed to the inflammatory forms) ‘of indigestion, Clifton will prove a much more favourable residence, either in winter or summer, than any part of Devonshire.’

Dr. Clark divides France, in respect of the climates on which he treats, into the *West and South-west*, and, the *South-east*. Under the former, he includes the whole tract of country from Brittany to Bayonne, comprising L’Orient, Nantes, La Rochelle, Bourdeaux, Montauban, Pau, and Toulouse. The air of these parts, generally, is soft and relaxing, and therefore suitable for complaints to which the south coast of France is injurious; particularly gastric dyspepsia, or dyspepsia depending on an inflammatory state of the stomach, and the dry bronchial irritations.

‘In that class of consumptive patients in whom the disease is complicated with either or both of the above states or dispositions, and in whom, consequently, there is a great susceptibility to the influence of dry keen winds, this climate will generally agree. Laennec found the southern coast of Brittany very favourable to consumptive patients; and he also observed, that the portion of consumptive diseases in this part of France was comparatively small.’

Guernsey and Jersey are deemed by Dr. C. not suitable, in general, either to consumptive diseases or consumptive tendencies. Pau, the capital of the department of the Lower Pyrenees, although a desirable winter residence for bronchial affections, is too changeable either for rheumatic ailments or for genuine consumptive disorder.

The South-east of France, through all its territory from Montpellier to Nice, so far from being favourable in consumption, is decidedly and conspicuously the reverse. In nervous and hypochondriac ailments, much advantage may be gained from a visit to, or an excursion through its several provinces. Asthmatic, arthritic, rheumatic, and scrofulous disorders may also be much mitigated by the air of these districts, especially by that of Nice, the climate of which is altogether a dry one; and chronic bronchial diseases, which may often simulate consumption, are sometimes much alleviated by a residence at this place. Invalids ought to resort there about the middle of October, and should not quit it before the beginning of May. The climate of Villa Franca resembles that of Nice, but it is still dryer and rather warmer; qualities which are, perhaps, possessed in a higher measure by Mentone, San Remo, and Bordighera. Dr. Clark laments that these last places do not afford the same accommodation to travellers, as Nice does.

Among the Italian districts, Genoa is first mentioned by our Author: the air of that city is said to be suitable to ‘relaxed phlegmatic habits,’ but, for chest affections, decidedly improper. Its healthiest months are, April, May, June, September, and October; the most unhealthy are, December, January, February, and August. Massa di Carrara, between Genoa and Pisa, is said to be particularly mild and healthy during the winter. Florence is one of the most agreeable residences in Italy, but it is ‘far from being a favourable climate for an invalid, and least of all for an invalid disposed to consumption.’ The climate of Pisa is softer than that of Nice, but not so warm; ‘less soft, but less heavy and depressing than that of Rome.’ Naples has a climate more resembling Nice than any other Italian state, but it is much more changeable, and ‘if somewhat softer in winter, is more damp and wet.’ Consumptive patients would be very improperly sent there.

‘Naples is, however, well suited as a winter residence for those who



are labouring under general debility and derangement of the constitution without any marked local disease. The beauty of its situation, the brilliancy of its skies, and the interest excited by the surrounding scenery, render it a very desirable and very delightful winter residence for those who rather require mental amusements and recreation for the restoration of their general health, than a mild equable climate for the removal of any particular disease.'

Of Rome, Dr. C. says, that, 'though a soft, it cannot be considered as a damp climate'; and it would appear from its physical qualities, to be altogether the best of any in Italy. High winds are comparatively unfrequent. Incipient consumption, bronchial disorder, and chronic rheumatism are often much relieved by a residence at Rome.

'The period at which an invalid should arrive at Rome, when he has it in his power to fix this, is October; and if the chest be the part affected, the beginning of May will be sufficiently early for him to leave it. After this time, he should move northwards, being guided by the weather as to the period of crossing the Alps; though this should scarcely be done before the middle or end of June. About the Lago Maggiore, or Lago de Como, the invalid may pass a week or two, if the weather is such as to render it prudent for him to delay crossing the mountains. The Simplon is altogether the best passage from Italy to Switzerland at this season.'

Almost the whole of Italy is objectionable for invalids in summer. But in the vicinity of Naples, there are several beautiful spots, as the Vomero and the Capo di Monte, immediately in its neighbourhood, and Sorento, Castellamare, and the Island of Ischia, more distant, which are exceptions to the rule. Siena, moreover, affords a healthy summer residence for persons who are not very liable to suffer from rapid changes of temperature; which often occur there during the summer, owing to the high and exposed situation of the place. Switzerland, if the invalid be careful, may be resorted to in the summer season, the neighbourhood of Geneva being the least exceptionable. But there is no place on the continent of Europe, where the pulmonary invalid could reside with so much advantage during the whole of the year, as in Madeira.

'Invalids intending to pass the winter in Madeira, should leave this country in the end of September, or the beginning of October. The beginning of June is sufficiently early to leave the island, to return to England. The climate of this country is seldom sufficiently warm, or at least steadily so, for a consumptive patient who has passed the winter in a milder climate, before the middle or end of June—until the summer solstice, I should say.'

Although Dr. Clark is so fully impressed with the advantages promised by Madeira in the very early or menacing stages of consumption, he very properly reprobates the practice

of sending out confirmed cases under the notion of a specific quality in the air to arrest the ravages of the disorder. The voyage, under such circumstances, can scarcely be productive of any thing but mischief, disappointment, and misery. Dr. Renton, whom our Author quotes, says: 'So uniform is the result of the practice, that the annual importation of invalids from England is thought a fit subject for ridicule among the boatmen, on landing these unfortunates on the island: "*La vai mais hum Inglez a Laranjeira*"—"there goes another Englishman to the Orange tree" (the burying-ground of the Protestants)'.

The Azores, in the Eastern Atlantic, (whence come the oranges called St. Michael's from the name of one of the largest of the groupe,) are said to be remarkably exempt from consumptive ailment, and have been recommended as retreats for the consumptive; but they are totally destitute of the necessary accommodations for visitors. The advantages which the West Indies hold out to consumptive invalids, are, according to Dr. Clark, very few; and many other affections are confirmed and protracted, rather than mitigated and shortened, by residence in these tropical climates.

In the second division of his treatise, Dr. Clark descants upon the several derangements of health that admit of or require a change of residence for their mitigation or removal. But we have already trespassed beyond our proposed limits; and it would be going rather too much into technical medicine, were we to follow the Author in this part of his inquiry. Suffice it to say, that the Writer treats most at large upon disorders of the chest and of the stomach; and that he supposes this latter organ to be, more than is commonly imagined, the medium of derangement in the former. There is manifested throughout this dissertation sound judgement; but the diction, though flowing, is somewhat too diffuse and verbose, abounding with repetitions; and the doctrine is, in our judgement, too strongly tinged with the 'Digestive Organ' pathology.

Dr. Johnson's book, evidently the production of a benevolent man, abounds with much miscellaneous matter of an amusing description. The style and manner, however, captivating as they may be to some readers, are, we must confess, little to our taste. Dr. Harwood's volume, although it discovers rather too marked a partiality towards the locality of the Author's residence, will be found an instructive directory, in a medical point of view, for the visitors to Hastings.

Art. III. *Narrative of a Voyage to the Pacific and Beering's Strait, to co-operate with the Polar Expeditions: performed in His Majesty's Ship, Blossom, under the Command of Captain F. W. Beechey, R.N., in the Years 1825, 26, 27, 28. Quarto. pp. 763. London. 1831.*

CAPTAIN Beechey's expedition formed one part of that bold and partially successful scheme which proposed to effect the definition of the Polar shores of North America, by penetrating the centre, and turning the flanks of that remote region. It was expected that, in the event of Captain Parry's success in effecting the North-west passage, he must have exhausted his resources by the time of his arrival in Behring's Strait; and it was justly deemed of the highest importance, that he should be enabled to obtain fresh supplies on completing that portion of his voyage. On the other hand, the very nature of Captain Franklin's equipment forbade the embarkation of sufficient stores for a lengthened voyage. With a view to meet the contingencies of either case, the Blossom frigate was properly fitted up and placed under the command of Captain Beechey, with instructions to await the arrival of the two expeditions, at an appointed rendezvous on the western coast of North America, until a previously arranged date. He was also directed to survey, *en route*, sundry islands and groupes, for the purpose of clearing up certain doubtful circumstances connected with their position and description.

The frigate sailed from Spithead, on the 19th of May, 1825, and, after touching at Santa Cruz, anchored in the noble harbour of Rio Janeiro, July 11. A month's stay was deemed necessary to prepare the ship for the passage round Cape Horn; but it was effected in September, without encountering the tempestuous weather so frequent in that quarter. Conception and Valparaiso were successively visited, and, late in October, the Blossom bore away from the coast of Chili, for her prescribed track through the islands of the Pacific. The first meeting with natives took place at Easter Island, and its results were unpromising. The islanders were at first urgent and apparently friendly, but, at the same time, rapacious and predatory. These rough greetings were followed by insolence, menaces, blowing of conch-shells, and, at last, by direct violence; nor could the party which had landed effect a retreat, without having recourse to fire-arms, of which the first discharge brought down the chief who had encouraged the aggressors in their assault. Elizabeth's Island, which was seen December 2, is remarkable from its singular structure, and from its connection with a most extraordinary event. The higher and central parts of the land, are composed of dead coral, evidently forced upward by some powerful



agency; this nucleus is surrounded by successive ledges of living coral, projecting beyond each other at different depths.

‘The first of these had an easy slope from the beach to a distance of about fifty yards, where it terminated abruptly about three fathoms under water. The next ledge had a greater descent, and extended to two hundred yards from the beach, with twenty-five fathoms of water over it, and there ended as abruptly as the former; a short distance beyond which, no bottom could be gained with two hundred fathoms of line. Numerous *echini* live upon these ledges, and a variety of richly coloured fish play over their surface, while some cray-fish inhabit the deeper sinuosities.’

This island was first discovered by the boats of an American whaler, under the following singular circumstances.

‘The *Essex* was in the act of catching whales, when one of these animals became enraged, and attacked the vessel by swimming against it with all its strength. The steersman endeavoured to evade the shock by managing the helm, but in vain. The third blow stove in the bows of the ship, and she went down in a very short time, even before some of the boats that were away had time to get on board. Such of the crew as were in the ship contrived to save themselves in the boats that were near, and were soon joined by their astonished shipmates, who could not account for the sudden disappearance of their vessel; but found themselves unprovided with every thing necessary for a sea-voyage, and several thousand miles from any place where they could hope for relief. The boats, after the catastrophe, determined to proceed to Chili, touching at Ducie’s Island in their way. They steered to the southward, and, after considerable sufferings, landed upon an island which they supposed to be that above mentioned, but which was in fact Elizabeth Island. Not being able to procure any water here, they continued their voyage to the coast of Chili, where two boats out of the three arrived, but with only three or four persons in them. The third was never heard of, but it is not improbable that the wreck of a boat, and four skeletons, which were seen on Ducie’s Island by a merchant vessel, were her remains and that of her crew. Had these unfortunate persons been aware of the situation of Pitcairn’s Island, which is only ninety miles from Elizabeth Island, and to leeward of it, all their lives would have been saved.’

Pitcairn’s Island was the next object; and the details of his visit there, supply some of the most interesting portions of Captain Beechey’s volume. On nearing the land, a well-equipped boat was seen under sail, and her crew, comprising all the young men on the island, with ‘old Adams’ at their head, were soon at the ship’s side. Their demeanour was frank, but respectful; and their patriarch still retained his sailor’s habits, ‘doffing his hat and smoothing down his bald forehead whenever he was addressed by the officers’. His narrative, the first clear and minute account of the mutiny which peopled the

island, (or rather repeopled it, since there are evident signs of former inhabitants,) is given by Captain B. at greater length than we can manage in the way of extract; and we must content ourselves with indicating its more remarkable circumstances. Our readers will, no doubt, recollect that, in the year 1787, H. M. S. *Bounty*, commanded by Lieutenant Bligh, was despatched to Otaheite, for the purpose of transporting the bread-fruit tree from that country to our West India Islands. A six months' sojourn at that Cythera of the Pacific, must have tended, in some degree, to relax the bond of discipline; and the conduct of Bligh, who seems to have been a man of coarse violence, toward his officers, was not calculated to make obedience pleasant. Christian, the leader of the mutiny, had the misfortune to be under obligations, both of a personal and a pecuniary nature, to Lieut. Bligh; and the latter was accustomed, when under excitement, to remind his protégé of transactions to which a man of more delicate feelings would have cautiously avoided the most distant allusion. This was wormwood to Christian's sensitive nature; and on one occasion, when unusually moved, he told Bligh, though probably without any distinct meaning in the threat, that the day of reckoning would arrive. On the day previous to the meeting, Bligh had quarrelled fiercely with his officers about some miserable trifle, not forgetting his usual diatribe against poor Christian, whose resentment induced him to refuse a conciliatory invitation to supper in the commander's cabin.

Matters were in this state on the 28th of April, 1789, when the *Bounty*, on her homeward voyage, was passing to the southward of *Tafua*, one of the Friendly Islands. It was one of those beautiful nights which characterize the tropical regions, when the mildness of the air, and the stillness of nature, dispose the mind to reflection. Christian, pondering over his own grievances, considered them so intolerable that anything appeared preferable to enduring them; and he determined, as he could not redress them, that he would at least escape from the possibility of their being increased. Absence from England, and a long residence at Otaheite, where new connexions were formed, weakened the recollections of his native country, and prepared his mind for the reception of ideas which the situation of the ship and the serenity of the moment particularly favoured. His plan, strange as it may appear for a young officer to adopt, who was fairly advanced in an honourable profession, was to set himself adrift upon a raft, and make his way to the island then in sight. As quick in the execution as in the design, the raft was soon constructed; various useful articles were got together, and he was on the point of launching it, when a young officer, who afterwards perished in the *Pandora*, to whom Christian communicated his intention, recommended him, rather than risk his life on so hazardous an expedition, to endeavour to take possession of the ship, which he thought would not be very difficult, as

many of the ship's company were not well disposed towards the commander, and would all be very glad to return to Otaheite, and reside among their friends in that island. This daring proposition is even more extraordinary than the premeditated scheme of his companion, and, if true, certainly relieves Christian from part of the odium which has hitherto attached to him as the sole instigator of the mutiny.

It appears, however, that this account, so far as the latter circumstance is concerned, is at variance with other statements. Still, it is possible that the intimation may have been given in the reckless spirit of a sailor, half in earnest, half in bitter jest, without a moment's expectation that it would be seriously taken and desperately followed up. Be this as it may, the hint was not lost on Christian, and he set about the execution of his dark purpose without flinching and without delay. The actual circumstances of the mutiny have long been before the public; and we pass on to the subsequent adventures of the mutineers. An attempt to form a settlement at Toboutai, an island about 300 miles to the southward of Taheite, failed through the determined opposition of the natives. The harmony of the party now began to be disturbed; different opinions were fiercely maintained; and, notwithstanding the absurdity and obvious risk of the scheme, a majority of the crew determined on settling at Taheite,—the very first place where they would be looked for, and where the greater part were actually seized, by the ship sent for that purpose by the British Government. The ship was given up to Christian and eight associates, who, accompanied by six natives and a number of kidnapped females, sailed, without any fixed purpose as to where they should direct their course. The Marquesas were proposed, but ultimately, Pitcairn's Island was preferred, where, in January 1790, they landed, and, after having secured every thing that could be of use, burned the vessel. The 'blacks,' originally engaged on terms of friendship and equality, submitted to be treated as slaves, and for about two years, 'every thing went 'on peaceably and prosperously.' This state of quiet enjoyment was interrupted by an act of violence committed on one of the slaves, who was deprived of his wife, in compliance with the unreasonable wishes of the armourer, whose female companion had been killed by accident. The blacks conspired, but their machinations were detected, and two of the number ultimately lost their lives. Two quiet years again passed on, till oppression once more caused the blacks to mutiny. This time, they managed matters with more fatal skill. Christian, who appears to have been a man of kind dispositions, was the first victim of the misconduct of his comrades, and, in the result, only four Englishmen, out of nine, were left alive. Nor did the men of colour long enjoy their victory; they quarrelled



among themselves; the women took part in the contest; and after a sickening series of plots and assassinations, the male blacks were exterminated. Next came variance between the females and the whites; and when harmony was restored, one of the men succeeded in manufacturing ardent spirit: intoxication became frequent, and in the delirium of drunkenness, a wretched being threw himself from a rock, and was killed. This, happily, put a stop to the use of inebriating liquor. The dangerous behaviour of another, made it necessary to put him to death; and this strange and protracted tragedy closed with the natural death of a third, and the sole survivance of Adams. Before his decease, however, the individual just referred to, whose name was Young, and who is stated to have been 'of a 'serious turn of mind,' introduced, with the full consent of Adams, the systematic observance of religious duties, in a regular performance of Sabbath service, and the introduction of morning and evening prayer. This appears to have been attended with the happiest effect. Captain Beechey observes concerning the change produced on the mind and habits of Adams, that

'his reformation could not, perhaps, have taken place at a more propitious moment. Out of nineteen children upon the island, there were several between the age of seven and nine years; who, had they been long suffered to follow their own inclinations, might have acquired habits which it would have been difficult, if not impossible for Adams to eradicate. The moment was therefore most favourable for his design, and his laudable exertions were attended by advantages both to the objects of his care and to his own mind, which surpassed his most sanguine expectations. He nevertheless had an arduous task to perform. Besides the children to be educated, the Otaheitan women were to be converted; and as the example of the parents had a powerful influence over their children, he resolved to make them his first care. Here also his labours succeeded; the Otaheitans were naturally of a tractable disposition, and gave him less trouble than he anticipated; the children also acquired such a thirst after scriptural knowledge, that Adams in a short time had little else to do than to answer their inquiries and put them in the right way. As they grew up, they acquired fixed habits of morality and piety; their colony improved; intermarriages occurred; and they now form a happy and well regulated society, the merit of which in a great degree belongs to Adams, and tends to redeem the former errors of his life.'

The community thus formed, and now flourishing in this secluded islet, exists in the greatest harmony. Some of their usages present a strange mixture of barbarian habits with the recollections of more civilized association; as, for instance, in the demeanour of the men towards the females. Nothing can be more kind and affectionate than their treatment, but, as the ladies happened to be second in the order of creation, it has been sagaciously determined, that man's priority in this instance

gives him a right to priority of service, and he claims, in consequence, precedence in the honours and conveniences of the table.

‘ Their argument was, that man was made first, and ought, consequently, on all occasions to be served first,—a conclusion which deprived us of the company of the women at table during the whole of our stay at the island. Far from considering themselves neglected, they very good-naturedly chatted with us behind our seats, and flapped away the flies, and by a gentle tap, accidentally or playfully delivered, reminded us occasionally of the honour that was done us. The conclusion of our meal was the signal for the women to prepare their own, to whom we resigned our seats, and strolled out to enjoy the freshness of the night. It was late by the time the women had finished, and we were not sorry when we were shewn to the beds provided for us. The mattress was composed of palm-leaves covered with native cloth; the sheets were of the same material, and we knew by the crackling of them, that they were quite new from the loom or beater. The whole arrangement was extremely comfortable, and highly inviting to repose, which the freshness of the apartment, rendered cool by the circulation of air through its sides, enabled us to enjoy without any annoyance from heat or insects. One interruption only disturbed our first sleep; it was the pleasing melody of the evening hymn, which, after the lamps were put out, was chanted by the whole family in the middle of the room. In the morning also we were awoke by their morning hymn and family devotion. As we were much tired, and the sun's rays had not yet found their way through the broad opening of the apartment, we composed ourselves to rest again, and, on awaking, found that all the natives were gone to their several occupations,—the men to offer what assistance they could to our boats in landing, carrying burdens for the seamen, or to gather what fruits were in season. Some of the women had taken our linen to wash; those whose turn it was to cook for the day, were preparing the oven, the pig, and the yams; and we could hear by the reiterated strokes of the beater, that others were engaged in the manufacture of cloth. By our bedside had already been placed some ripe fruits, and our hats were crowned with chaplets of the fresh blossoms of the nono or flower-tree (*morinda citrifolia*), which the women had gathered in the freshness of the morning dew. On looking round the apartment, though it contained several beds, we found no partition, curtain, or screens; they had not yet been considered necessary. So far indeed from concealment being thought of, when we were about to get up, the women, anxious to shew their attention, assembled to wish us a good morning, and to inquire in what way they could contribute to our comforts, and to present us with some little gift which the produce of the island afforded.’

It were much to be wished, that this pleasing state of things might continue, and this patriarchal tribe remain unspotted from the world; but, notwithstanding the most careful cultivation of every spot capable of culture, it is beginning to be felt, that the natural course of increase must soon over-populate

the island. The surplus must, of course, be draughted off, or perish: and we are happy to state, that measures have been taken by the British Government to meet the emergency, and to furnish this interesting people with articles now become indispensable to their comfort.

The Blossom sailed on her further destination, Dec. 21. Gambier's Groupe was the next object of importance; but the turbulence of the inhabitants endangered the safety of the party that landed, and fire-arms were, of necessity, resorted to in defence of life. Among the more interesting incidents of the passage through the series of insular formations among which the vessel was now threading its way, may be reckoned the discovery of a small island in latitude  $19^{\circ} 40'$  S. and longitude  $140^{\circ} 29'$  W., on which was found an assemblage of upwards of forty individuals, with the dress, language, and manners of Taheite, although 600 miles from that island, and in a region of which the natives are different in all respects of personal appearance and civilization. Although they had made themselves sufficiently comfortable in their new abode, they were anxious for a conveyance to their own country; but this was impossible; and one family only was accommodated with a passage. They were all Christians, and were in possession of Testaments and hymn-books in their own language; nor did their general demeanour disagree with their profession. It afterwards appeared that three large double canoes, under the command of several chiefs, had embarked from Chain Island, tributary to Taheite, and about 300 miles from it in an easterly direction, on a visit of ceremony to a new sovereign. Alternate calms and storms subjected them to dreadful sufferings, and drove them, not only out of their course, but, as already stated, 600 miles beyond the place to which they were bound: two of the canoes have never been heard of.

We feel considerable difficulty in dealing with Captain Beechey's statements respecting Taheite. He seems to charge the missionaries with miscalculation and failure in their system of civilization, as well as with no little exaggeration in their exhibition of its good effects in the actual state of things. His depositions are not very tangible, and we think that we can detect a large alloy of prejudice in his way of dealing with the subject. There is a mode of representation, by which things in themselves excellent or harmless, may be made to appear injurious or absurd; and Captain B. has not failed to avail himself, rather clumsily however, of this stale artifice. We are not aware that a system of police is bad, because its officers carry rusty swords, and wear red jackets in somewhat whimsical conjunction with the native *maro*. The administration of justice is not less pure and efficient because the *aava-rai*—a sort of



judge-advocate-general, we suppose,—dresses himself up very ridiculously, according to our notions, in a robe of straw, an immense oakum wig, and a tall cap with red feathers. Captain Beechey found much vice among the people: we do not doubt it; but we must say that, on his own shewing, he seems to have kept bad company. It is not impossible, that there may be somewhat of colouring in the representations which we have been accustomed to read, of the state of society in these islands; but, even in the admissions of the critical Captain, there is enough to satisfy us that the missionary statements are substantially correct. No one ever supposed that the civilization of Taheite could be otherwise than imperfect; that the entire national profession of Christianity is unalloyed by superstition; or that the natives were all at once changed into a high-minded and accomplished race; nor have the statements before us given us a worse opinion of the people, than we entertained previously, although they have not, most assuredly, raised our admiration of their Author. It is by no means unimportant to observe, that nothing can be more injurious to the morals of such a community, nothing more obstructive of their advance in all that constitutes the true happiness and dignity of man, than the sort of communication which is usually consequent on the visit of ships from Europe. But to this subject we shall have occasion to advert more at large in our next Number.

Neither the visit to the Sandwich Islands, nor the brief stay at Petrapaulski, supplied any novelty which calls for notice; nor shall we delay our progress through the volume, by attempting to particularize the circumstances of the northern navigation. From the publication of Captain Franklin, our readers have long been in possession of the results of that portion of the voyage. There was much intercourse with the natives; the usual course of scientific investigation; and a resolute accomplishment of all that could be effected, consistently with the objects and arrangements of the expedition. The results of this voyage and of the journey of Franklin, leave but 146 miles of shore unaccounted for in this direction; and have, to all reasonable satisfaction, ascertained the limit and direction of the American coast.

Having lingered at the point of rendezvous until further delay became exceedingly hazardous, Captain Beechey was compelled to make for some southerly port where he might be able to obtain supplies. He first sought them at San Francisco and Monterey, but, failing there, was obliged to make for the Sandwich Islands, and ultimately for China, before he could complete his preparations.

Aware that Captain Beechey had visited the islands of Loo Choo, we felt exceedingly anxious for the appearance of his

account; especially as it had been understood that his details were materially at variance with those of Captain Hall. To a certain extent, this is true, although not sufficiently so to impeach the general accuracy of that enterprising and observant traveller. Nothing, for instance, in his narrative excited greater astonishment and incredulity than the statement, that the use of arms was unknown in Loo Choo. It now appears, indeed, that both cannon and muskets, together with other warlike apparatus, are to be found on the island; but it is also stated by Captain B., that, while there, he 'never saw any weapon what-ever, in use or otherwise.' It has also been affirmed, that those islanders are ignorant of the use of money. This is now ascertained to be erroneous, since it was seen in circulation, and some of it was actually obtained. It was, moreover, believed that the infliction of corporal punishment was unknown among this mild people: this error was corrected at a very early stage of the visit, by the following circumstance.

'The mandarin, fearful we might experience some annoyance from having so many people on board without any person to control them, sent off a trusty little man with a disproportionably long bamboo cane to keep order; and who was in consequence named Master-at-Arms by the seamen. This little man took care that the importance of his office should not escape notice, and occasionally exercised his baton of authority, in a manner which seemed to me much too severe for the occasion; and sometimes even drew forth severe though ineffectual animadversions from his peaceable countrymen: but, as I thought it better that he should manage matters in his own way, I did not allow him to be interfered with.'

When the Blossom anchored in the port of Napakiung, the usual visit took place, and one of the men in office was provided with a vocabulary, by the help of which he carried on a somewhat minute and pertinacious cross-examination relating to the number of the guns and crew, as well as concerning the objects of the voyage. It afterwards appeared that, in addition to his phrase-book, he had some slight knowledge of the English language. Captain Beechey was, at first, in hopes that this same learned linguist might prove to be the Mádera of Captain Hall, but he was soon compelled to dismiss this notion. The Loo-chooan obstinately denied all knowledge of any previous visit on the part of any English vessel, until thrown off his guard in a rather whimsical way.

'The manner in which the discovery was made, is curious. After the *sackee* (wine or spirits) had gone round a few times, An-yah inquired if "ship got womans?" and being answered in the negative, he replied, somewhat surprised, "Other ships got womans, handsome womans!" alluding to Mrs. Loy, with whom the Loo-Chooans were so much captivated that, it is thought, she had an offer from a person of

high authority in the island. I then taxed him with having a knowledge of other ships; and when he found he had betrayed himself, he laughed heartily, and acknowledged that he recollected the visit of the *Alceste* and *Lyra*, which, he correctly said, was a hundred and forty-four moons ago, and that he was the linguist *An-yah*, whom Captain Hall calls *An-yah Toonshoonfa*; but he disclaimed all right to this appendage to his name. Having got thus far, I inquired after almost all the characters which so much interested me in reading the publication alluded to above; but they either prevaricated, or disclaimed all recollection of the persons alluded to, and I found it extremely difficult to get a word in answer. At last, one of them said, that *Ookoma* was at the other end of the island, and another immediately added, that he had gone to *Pekin*. A third stated that *Mádera* was very ill at the capital, while it was asserted by others, that he was dead, or that he was banished to *Pátanján*. They all maintained they never had any knowledge of such persons as *Shang-fwee*, and *Shang-pungfwee*, the names given to the king and prince of *Loo Choo* in Captain Hall's publication. From this conversation it was very evident, that they knew perfectly well who *Ookoma* and *Mádera* were, but did not intend to give us any correct information about them.\*

It appeared from subsequent inquiry, that the penal code of *Loo Choo* is, like that of China, exceedingly severe. It allows of examination by torture; visits adultery and seduction with banishment; and for the higher offences against society, inflicts death by strangulation.

The ship left *Loo Choo* May 25, 1827, and, after ascertaining various important points connected with the intermediate navigation, reached the bay of *Awatska*, July 3; sailing again, on the 20th, for the station where it had been appointed to meet Captain Franklin, in the event of a successful termination to his coasting voyage round the *Icy Cape*. It is unnecessary to say, that the meeting did not take place. In other respects, this part of the voyage was disastrous: the ship once took the ground in perilous circumstances, and her tender was lost in *Kotzebue Sound*, with the loss of three lives. The natives, too, were hostile; several of our people were wounded with arrows, and one of the *Esquimaux* was shot.

At this point, the main interest ceases: the voyage homeward is briefly described, and but little important circumstance occurs until the paying-off of the crew at *Woolwich*, Oct. 12, 1828.

It only remains for us to state the result of Captain Beechey's very brief examination of the question, whether the North-west Passage may be attempted from the east or the west, with the greatest probability of success: he inclines, and, we think, on fair grounds, to the western route as the easiest of access.

The 'Narrative' is interestingly written, and some of the plates are well executed, though we could have wished for an ampler allowance of charts.



Art. IV.—1. *Sketches of Irish Character.* By Mrs. S. C. Hall.  
Second Series. Small 8vo. Price 9s. London, 1831.

2. *Irishmen and Irishwomen.* By the Author of Hyacinth O'Gara, &c.  
Second Edition. 12mo. pp. 219. Price 3s. 6d. Dublin, 1831.

MRS. HALL is really a charming writer, and her Irish stories more especially,—not at all like Miss Edgeworth's tales, or Crofton Croker's fairy legends, both admirable in their way,—are full of life and character, with that mixture of humour and pathos which seems the native temperament of the children of Erin;—which pervades the national melodies, as well as the manners of the people;—which fascinates us in the pages of Goldsmith, gave its charm to the eloquence of Curran, and redeems the meretricious graces of the Muse of Moore. Mrs. Hall avows it to be her main object, in these efforts of her pen, to make Ireland agreeably and advantageously known to England; a design which does honour to her patriotism, and stamps a moral value upon productions of a class generally adapted for mere amusement. We do not mean to intimate that these Tales aim at communicating high moral or religious instruction; and in pointing them out to the notice of our readers, we must qualify our admiration of the talent and good feeling they display, by a word of caution as to their being indiscriminately put into the hands of readers of all ages. We are not very fond of dieting the minds of young people on fictitious narrative of any kind, whether religious, moral, or entertaining; but an obvious distinction may be drawn between those works which aim at the biography of character, and those which profess only to delineate national manners. In the latter class, the dialogue, which gives so much dramatic interest to the story, can seldom be at once true to the life and altogether fit for the eye or ear of those into whom we would wish to instil a profound reverence for the Divine name, to say nothing of other minor improprieties; and the scene must often be laid in walks of life to which the longer young persons remain utter strangers, the better. For a work of this class, Mrs. Hall's Irish Sketches are as unexceptionable, perhaps, as possible; never offending against delicacy, pure in sentiment as in language, while the interest is, for the most part, of a quiet and domestic character. Still, we cannot say that they are altogether free from the sins of phraseology to which we allude, as inseparable from the recital of characteristic conversation between either Irish or English villagers. With this cautionary qualification premised, we shall proceed to select a few specimens of the graphic skill and vivacity of manner, which give so much charm to these varied Sketches.

The tales are thirteen in number. Of these, some have already appeared in the periodicals, but the greater part are new

to us. They differ from those of the first series, chiefly as aiming at a deeper interest by the more romantic character of the story. In *Mabel O'Neil's Curse*, the *Rapparee*, and *The Last of the Line*, Mrs. Hall has struck out into a bolder line of composition than in her village scenes and sketches, and, if she has not pleased us more, has surprised us by these new proofs of the versatility and reach of her talents. She has left behind Miss Mitford, and aspired after a style in which she comes nearer to the very clever Author of the *Tales of the O'Hara family*. We scarcely know whether to encourage her to proceed in this line. We must confess that we prefer 'Annie Leslie' and 'Mark Connor' to any tales in the present volume, and we think 'The Dispensation', in the last year's *Amulet*, the very best of all her productions. We cannot, therefore, but consider her as most at home in a style of composition which is in itself the most appropriate to a female pen, and in which, at the same time, she is likely to have fewest competitors.

We shall take as our first extract the following scene in an Irish inn.

"True for ye, ma'am dear, it is smoking up to the nines, sure enough, but it's by no manner o' manes unwholesome, more particularly at this season, when it's so *could*; it will clear, my lady, in a minute—see, it's moving off now."

"Moving up, you mean," replied the young lady to whom this speech was addressed, and whose eye followed the thick and curling smoke that twisted and twisted in serpent-like folds around the blackened rafters of "Mr. Corney Phelim's Original Inn,"—so at least the dwelling was designated by the painted board that had once graced it, but now played the part of door to a dilapidated pig-stye. Again, another volume folded down the chimney, for so the orifice was termed under which the good-tempered and rosy Nelly Clarey was endeavouring to kindle a fire, with wet boughs and crumbling turf. The maid of the inn knelt before the unmanageable combustibles, fanning the flickering flame with her apron, or puffing it with her breath; the bellows, it is true, lay at her side, but it was bereft of nose and handle. "Poor thing," she said, compassionately, "it wasn't in its natur to last for ever; and sure master's grandmother bought it as good as thirty years ago, at the fair of Clonmel, as a curiosity, more nor any thing else, as I heard say."

"Are you sure," interrogated the young lady, after patiently submitting to be smoke-dried for many minutes, "are you sure that the flue is clear?"

"Is it clear, my lady! Why, then, bad cess to me for not thinking of that before!—sure I've good right to remember thim devils o' crows making their nesteens in the chimbley; and it's only when the likes o' you and y'er honourable father stops at the inn, that we lights a fire in this place at all."

'She took up the wasting-candle that was stuck in a potatoe in lieu

of candlestick, and, placing a bare but well-formed foot on a projecting embrasure near the basement, dexterously catching the huge beam that crossed the chimney with her disengaged hand, swung herself half up the yawning cavern, without apparently experiencing any inconvenience from the dense atmosphere. After investigating for some time, "Paddy Dooley!—Paddy Dooley!" she exclaimed, "come here, like a good boy, wid the pitchfork, till we makes way for the smoke."

"I can't, Nelly, honey," replied Mister Paddy, from a shed that was erected close to the "*parlour*" window, "a'n't I striving to fix a bit of a manger, that his honour's horses may eat their hay and beautiful oats, dacently, what they're accustomed to—but Larry can go."

"Larry, avourneen!" said Nelly, in a coaxing tone, "do lend us a hand here wid the pitchfork."

"It's quare manners of ye, Nelly—a dacent girl like ye, to be asking a gentleman like me for his hand," (Larry, it must be understood, was the *bocher*\* and wit of the establishment,) "and I trying for the dear life to rason wid this ould lady, and make her keep in the sty; she's nosed a hole through the beautiful sign."

"Bad luck to ye both!" ejaculated Ellen, angrily, "I'll tell the masther, so I will," she observed, jumping on the clay floor, her appearance not at all improved by her ascent. "Masther, dear, here's the boys and the crows after botherin' me; will ye tell them to help me down with the nest?—the lady's shivering alive with the could, and not a sparkle of fire to keep it from her heart."

"Don't *you* be after botherin' me, Nelly," replied the host; "but I ax pardon for my unmannerliness," he continued, coming into the room—his pipe stuck firmly between his teeth, and his rotund person stooping, in a bowing attitude, to Miss Dartforth—"Sure I'll move it myself with all the veins o' my heart to pleasure the lady at any time!—Give us a loan of the pitchfork, Larry!"

"To tell God's truth, master, it's broke, and the smith—bad luck to him!—forgot to call for it, and little Paddeen forgot to lave it—but here's the shovel 'ill do as well, and better too, for it's as good as a broom, seeing it's so neatly split at the broad end." "The master" took the shovel, not angrily, as an English master would have done, at such neglect; but taking for granted that a shovel would do as well as a pitchfork, or a broom, or any thing else, "when it came easy to hand," and perfectly well satisfied with Larry's ingenuity. He poked and poked up the chimney, while Ellen stood looking on at his exertions, her head upturned, her ample mouth open, displaying her white foolish-looking teeth to perfect advantage. Presently, down came such an accumulation of soot, dried sticks, clay, and disagreeables, that Nelly placed her hands on her eyes, and ran into the kitchen, exclaiming "that she was blinded for life;" while the young lady, half suffocated, followed her example, and left "mine host of the public" to arrange his crows' nests according to his fancy. pp. 113—117.

'Mark Connor's Wooing and Wedding', is a delightful and

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\* A lame man.



not uninformative tale. We must extract the account of the Emerald's proceeding in the former business, introduced by a portrait of the hero himself.

“ Mr. Connor” (or, as he was called in his own land, for he was a *rake* Emerald—“ Mark, the traveller,”) was a fine handsome fellow, gifted by nature with an animated, expressive countenance and manners far above his situation in life; there was a mingling both of wildness and tenderness in his voice and address; and his garments, of the blended costumes of both countries, had a picturesque appearance to English eyes. He could never be reconciled to smock-frocks, to which all the Irish peasantry have a decided antipathy; but he had discarded knee-breeches and woollen stockings, and wore trowsers, which certainly looked better with his long blue coat; his scarlet waistcoat was “ spick and span new,” his yellow silk neckerchief tied loosely, so as to display his fine throat, and his smart hat so much on one side of his thickly-curling hair that it seemed almost doubtful if it could retain its position. “ Mark, the traveller,” was the eldest son of a respectable cattle-dealer, and frequently visited England to dispose of live stock, whether pigs, cows, or sheep, which, of course, he could sell more cheaply than English farmers could rear them. He had long known Helen and her father, and had loved the former with more constancy (I am sorry for it, but truth must be told,) than Irishmen usually possess.

She loved him too, silently and unchangingly; the gracefulness of his manners first attracted her attention, and she saw—or what, even with a sensible girl in love, is pretty much the same thing—she fancied she saw—good and noble qualities to justify her attachment. Those quiet, pensive sort of girls have always ten times the feeling and romance of your sparkling giddy gipsies; and, notwithstanding that Helen discharged all her duties as usual, and no common observer could have perceived any alteration, yet her heart often wandered over the salt sea, beat at the sound of the Irish brogue, and silently enquired if indeed the natives of the green island could be uncivilized savages? She had, moreover, a very strong passion for *green*, and it was actually whispered, that she wore in her bosom, a shamrock brooch, carefully concealed by the folds of her clear white kerchief. Her elder sister had been a wife, a mother, and a widow, within twelve months, and resided with her father and Helen; they might truly be called a united, contented family; perhaps Helen was somewhat more than contented, as she prepared the simple supper for their visiter, who had been some days expected, and who sat, in their neat little parlour, at the open casement, into which early roses and the slender Persian lilac were flinging perfume and beauty; the honest farmer puffing away at his long white pipe, as he leaned half out on the painted window-sill.

“ I’m thinking, Mr. Connor, ye don’t use such long pipes as these ’un’s in your country!” said the yeoman, after a pause.

“ Ye may say that, sure enough;—we brake them off close to the bowl—and thin it comes hot and strong to us.”

“ Ye’re very fond of things hot and strong in that place, Mister

Connor, but I'll do you the justice to say, I never saw you in liquor all my life, though I have known you now more than six years."

"Nor never will, sir, I hope and trust. I never had a fancy for it, nor my father before me, which was a powerful blessing to the entire family, seeing it kept us out o' harm's way."

"I knew I had something particular to speak to you about," resumed the old man. "Do you remember the last lot of pigs you sold me?"

"May-be I don't."

"That means I do, I take it, in English. Well, perhaps you recollect one with a black head—a long-bodied animal—strangely made about the shoulders."

"Ough, an' it's I remember it, the quare baste! good rason have I; with its wigly-wagly tail, and the skreetches of it. Sure, because ye were my friend, I warned ye to have nothing to say to her; and you ('cause, ye mind, ye said, when she was broadened out, she would make good bacon,) took a great fancy to her, and so I let you have her, a dead bargain."

"Bargain, indeed! she would eat nothing we could give her, and, knowing she was Irish, Helen picked the potatoes, mealy ones, and —"

Here Mark cast a look of indignation at his host, and exclaimed—

"Well that bates Bannaher! Miss Helen, who's more like an angel than a woman, pick potatoes for an unmannerly sort of a pig; a *Connaught pig*, too, that *could* have no sort of manners! Sure I ought to have tould ye, Sir, the Connaught chaps (the pigs I mane,) 'ill never eat *boiled* potatoes—the unmannerly toads, it's just like them. Well, to make up for his ignorance, take y'er pick out of the drove for nothing, and welcome, to morrow, and I'll go bail not a Connaught pig is in the lot—not a squeak did they give getting on board, only all quiet and civil as princes."

"Thank ye, that's honest, and more than honest," replied the farmer. "I have no objection to an abatement—that's all fair; but to take the pig for nothing is what I won't do, for ye see fair is fair, all the world over."

"You'll do what I say, master, because ye're an old friend; and be in no trouble on account of the cost, for I've had a powerful dale of luck lately. My mother's uncle, in America, is dead, and left a dale more behind than 'ill bury him; a good seventy a-piece to the three of us;—and, so before I came this turn to England, I took a neat bit of ground on my own account, that has as pretty a house on it as any in the country for the size of it; three nice rooms, with a door in the middle, and a loft; it was built for a steward's lodge, and a bawn at the back, with every convenience; and, when I was on the move, I left ten pounds o' the money with Matty, my youngest brother, to have the room off the kitchen boarded for a parlour, for I mean to have it the very morral of an English cottage, as I mean—if—if—I—can—to have an English—girl for a—a—wife."

"Well done, well said Mister Connor; but who do you think would go over with you to that unchristian country, where——"

"I ax y'er pardon, sir, ye're under a mistake; there are as good

Christians, and Protestant Christians, too, in Ireland as in England—(I mean no offence)—and with such as fills that purse, (and he drew from his bosom a long leather bag and flung it on the table,) and such a boy as myself, an English girl may be had, Mister Gardiner; though (he added in a subdued tone) the one my heart is set upon is not to be bought with silver or gold."

"Not bought with silver or gold, Mr. Mark! Well, hang it, that's more than I'd say to any of the sex."

"You wrong them, then, sir;—money's a powerful thing—but look, there's some of them (one that I know of in partickler) so pure somehow—like a lily, for all the world—that a heavy sorrow would crush, or the least thing in life spot; and nothing could buy the love of *that* heart, because, as well as I can make it out, it has more of heaven than earth about it."

"No one can make you Irishmen out," retorted the farmer, laughing: "but may I ask *who* this lily—this delicate flower, is?"

"Is it *who* it is?" replied Mark: "Why, then, no one but y'er own daughter, Helen Gardiner by name, and an angel by nature; and now the murder's out," he continued, "and my heart's a dale lighter."

"The worthy yeoman put down his pipe, and looked at Mark Connor with a sort of stupid astonishment; he was a keen, sensible man, shrewd and knowing in matters concerning wheat, rye, oats, and all manner of grain; the best judge of horse-flesh in the whole country; and such a cricketer! such an eye!—could get six, or, perhaps, seven, notches at one hit, and was, even then, a first-rate bowler: had, moreover, an uncontaminated affection for youthful sports, marbles, ball, humming and spinning tops, and would leave his pipe at any time for a game of blind-man's-buff; yet it was certainly true; that the idea of Mark Connor's aspiring to the station of his son-in-law never once entered the honest farmer's head. "My Helen! Well, Mister Connor, every father, that is, every man who has the feelings of a father, must feel as a compliment an offer—I mean such as your's—and I take it very sensible that you have mentioned the matter to me first, Mister Mark, because, of course, I must know best. As to Helen, poor girl, she has never thought about any thing of the sort; and, indeed, Mister Connor, although I highly respect you, and knew your father in the Bristol Market, an honest man (though an Irishman) as any in England, and know you to be a Protestant, and all; yet I must say my girl is very dear to me, I should not like to trust—I mean, not like her to leave Old England."

"Mark Connor was not much discomfited by these observations; he pushed his hair back from his forehead, paused a moment or two, during which interval the farmer resumed his pipe, and puffed, and puffed."

"You were quite right, farmer," resumed the lover, after a pause, "quite right in supposing that I had never mentioned matrimony to Miss Helen, but ye see I mentioned——"

"What?"

"Why, it came quite natural like, the least taste of love, and she never gainsaid me, as she listened like any lamb." pp. 266—274.

Although this is a longer extract than we can conveniently



afford room for, we cannot refrain from adding another scene from the same story, in which Mark and his Helen are exhibited as man and wife.

‘ Mark Connor was any thing but a fool, and yet, being seriously angry with his mother and the gossiping sisterhood in general, he did not kiss the tears from Helen’s cheek, his customary mode of chasing the sorrowing tokens away, but in no very gentle tone said, “ Ye’d better leave off crying, Helen, and let us have our supper in pace and quietness—women’s tongues and women’s tears are always ready when not wanted.”

‘ “ I seldom trouble you with my tears, Mark,” replied Helen, perhaps a little, *leetle*, pettishly.

‘ “ You’ve seldom reason, Helen.”

‘ “ I am not saying I have.”

‘ “ But I say you have not.”

‘ Helen was silent—unjustly so, perhaps—but it was a slight indication of woman’s temper, and Mark was in no humour to put up with it.

‘ “ I say you have not, nor never have had since you have been my wife.”

‘ The remembrance of his mother’s rudeness, and Judy Maggs’ vulgarity, was fresh upon her mind, and she ejaculated—

‘ “ Mark ! Mark ! how can you say so ?”

‘ “ Oh, very well !” replied the husband, “ very well ! I suppose the first tale you tell your father, and he coming over next week, will be ‘ how ill I have used you !’ ”

‘ Helen was again silent, and her calm features assumed somewhat the expression of sulkiness.

‘ “ Do you mean to tell your father that I have used you ill ?” reiterated Mark, raising his voice at the same time.

‘ Helen’s tears flowed afresh, and she sobbed forth, “ You never did till now.”

‘ It was very unfortunate for both Mark and Helen, that a third and fourth party were witness of this first difference, for, had they been alone, Mark’s pride, and Helen’s too, would have given way ; but, as it was, neither would make the first advance towards reconciliation, and Mark swore a wicked oath ; and ended his pretty speech by muttering certain words, whose import was that he wished he had never married an Englishwoman. This was the unkindest cut of all. Helen, now really angry with her husband, and justly hurt at his unkindness, left the kitchen with the air of an offended princess, and the cooking to the little serving maiden, who performed it most sadly. “ I’ll not stay supper, thankee, Mark,” said Blaney O’Doole, who had wisely forborne all interference in a most *unIrish* way, rising as he spoke, and stroking his “ *cawbeen*” with the open palm of his hand ; “ I’ll not stay supper, I thankee kindly, all the same, but I’ll go home ; only, Mark, if I had sworn that way at Misthress Blaney O’Doole, my wife, you know, I wouldn’t be in a whole skin now, that’s all ; good night, and God be wid ye !”

‘ “ I’ll go to bed, Mark,” said Matty, “ I’m very tired ; only,

Mark, ashore! don't be hard upon Helen; sure, ye know, the English are finer-like than us, and I saw her lip shake whin you swore so at her; and, indeed, I can't help thinkin' our place a dale nicer than any one else's; she does bother about it to be sure, and is horrid partiklar, but she's gentle-hearted, and gave me such a beautiful green silk Barcelona for Sunday, and says she'll give me a silver watch whin I'm fifteen;—don't be cruel, Mark; do you know that when I'm a man, I'll marry an Englishwoman!" And off went Matty, but not to bed; he left his brother sitting stubbornly at supper, his elbows resting on the table, and his face resting on his hands. "He's in one of his sulks," thought the good-natured boy, as he stole round the gable-end of the house to his sister-in-law's bed-room window, "and, if they're long coming, they are desperate long goin'! I'll see if I can't coax Helen to go and make it up with him; and I'll find some way to punish that meddlesome ould woman—for it was all of her that my mother was stirred up for a battle to-night—as if Mark hadn't a right to his own way!" These thoughts brought Matty or Matthew Connor to the little window that was curtained on the outside by the leaves of some fine geraniums, Helen's own particular plants; he peeped through the foliage, and saw Helen, her eyes still red with weeping, turning over the leaves of the small Bible (it had been her father's parting gift), as she sat at the little neat dressing-table.

"Helen! Helen!" said he softly, "Helen avourneen! don't fret, dear, but jist make friends wid Mark; the natur' of us Irish, you know, is hasty and hot; but, sure, Mark loves ye (and good reason he has) more than his heart's blood, and it's proud he is to have an English wife; sure it was only this mornin' he owned so, and he guidin' the plough; whin Mister Rooney, the man with the big farm, said that this house was a pattern to the country side, 'it's my wife I may thank for it,' made answer my brother, as well he might."

"For your mother to accuse me of burning a live pig!" said Helen indignantly.

"Helen, dear! I know what that was all owin' to, that blunderin', ould, wizzen-faced, go-by-the-ground, Judy Maggs, who, whin I tould ye the pig was ready for burnin' in the barn, (meanin', you know, that it was ready to have the hair singed off, the Hampshire way, for bacon, instead of bein' scalded our way,) was all in a fuss to know what I was afther; I was no way inclined to gratify her curiosity; don't you mind, I mean rimimber, what a lantin' puff she set off in this very mornin' about it?"

"Helen sighed, and thought, as everybody else thinks who attempts to improve Ireland, that the *beginning* is difficult, if not dangerous—*c'est le premier pas qui coute*. "But you'll make it up with Mark, Helen; poor fellow! there he is sitting by himself, and the fire out, and Biddy spoilt the supper entirely—sorra a bit he's eat."

"Not eat any supper!" repeated Helen, slowly looking up.

"Not as much as 'ud fill a mite's eye!—and Helen," added the cunning rogue, "he had a hard day's work, and wasn't over well."

"Helen turned over the leaves of the little book, then closed and pushed it gently from her.

“ Good night, dear Matty—don’t forget your prayers—good night.”

‘ Matty had an intuitive knowledge of woman’s heart, which it puzzles many a philosopher to acquire ; so he only murmured a sincere “ God bless you ! ” and withdrew, thinking slyly to himself, “ that ’ill bring her round, any way.”

‘ Soon, very soon after, a small, gentle hand lifted the latch of the kitchen door ; presently, Helen’s face appeared at the opening, sweet, but serious. Mark pretended to be both deaf and blind—he still retained his position—and, though she advanced into the kitchen, he moved not. Helen’s pride and her affection wrestled for a moment within her, but *the woman triumphed* ; she threw her arms round his neck, and looked affectionately in his face ;—it was enough—“ there was naebody by,” so Mark compromised his dignity, and the past was forgotten. I do believe this was the last, as I know it to have been the first quarrel that followed Mark Connor’s wooing and wedding.’

pp. 302—308.

We add from the first tale, a curious piece of information, given in a note.

‘ The “ ancient Irish ” invariably denominate the more recent settlers, “ Cromelians.” A whimsical illustration of this fact occurred within my knowledge. The following conversation took place, a few months ago, in the streets of Cork, between an English housekeeper and an Irish market woman :—

“ Good morrow, ma’am. I hope ye want a basket this fine morning, ma’am ? ”

“ I believe I shall.”

“ Why, then, long life to you, ma’am, -I hope you’ll take *me*. I believe you’re English, ma’am ? ”

“ Yes.”

“ I thought so, ma’am ; *I’m* English, too.”

“ Indeed ! when did you come over to Ireland ? ”

“ Oh, ma’am, I came over wid Oliver Cromwell, ma’am.”

“ Irishmen and Irishwomen ” is certainly far less adapted than Mrs. Hall’s Sketches, to make the condition and manners of the people ‘ *agreeably* and ‘ *advantageously* known ; ’ but, if it supplies a darker picture, it is, we fear, not less true to nature and to fact. The tale is very cleverly, and, in parts, powerfully written, and the dialogue is occasionally so thoroughly Irish as almost to require, on this side of the Channel, a glossary. The second chapter introduces us to a knot of White-boys.

“ Well, boys,” said Mulvaney, “ I’m glad to see the stuff you are made of : a hundred the like of you, would soon clear Ireland of them that won’t leave the poor even what the cold earth itself gives them, barring the day-light and the spring water : and, to my know-



ledge, both one and other of them is paid for in Dublin. And how short a time, may I ask you, will the mail-coach be bringing down that order to us, when Lord Colverston, and Sir Ralph Thorndale, and Jack Oglandby, and other orange magistrates and brunswickers, will write to tell the Castle, that we are nothing but cattle with horns and hoofs? Aye, boys, that's hanging over us, and worse to follow, if we don't stir ourselves. So, now for business. You see, boys, none of the gentlemen of the committee could meet here this evening, but myself and Mr. Taafe, and Mr. Flagnoolagh; but there is their names to the paper, with all drawn out reglar, that is demanded from you, according to your oath.—Now, listen, while I call over your names. Tim Fahy, Connel St. Leger, Wat Delahunt, Val. Tigne—its put on you four, to shoot old Jack Oglandby, in his coach, next Wednesday evening, at the grove between the bridge and Carragh."

"With all the joy of my heart," said Connel, "or any body else that's marked. But how are we to get at him? Are we to send him a civil message to drive out, and be shot dasently, without more trouble? For who ever saw him out after night-fall this many a long day?"

"Leave your jeering, Connel. Better heads than your's have settled all that. There's to be a grand dinner at Charlesborough next Wednesday. The whole country will be there to meet the English Lord, who is come to look after his estates; Jack Oglandby will be there among the rest, to fill the stranger's mind with stories against his poor tenants: so, as the thing was settled long ago, the committee thinks it would be a good time to get him out of the way, when he is coming back that lonesome road. Then, it will be a good lesson to the Englishman, if he has thoughts of grinding us, like the rest of them."

"It's more the business of the Carragh boys, nor ours," said Fahy. "Why should it be put on us, when they will be the gainers in the end?"

"The Carragh boys wouldn't be backward, if they were called to it," said Cummusky, from the chimney-corner; "and a good reason the committee had for not putting it on them, because they would be the first suspected, having a right to hate the ground he walks on. It isn't becoming to reflect upon them that can't answer; but this I'll say for them, that knows their mind, they don't want to save themselves trouble; and when you have a job to do at your own door, the boys from Carragh will be at your whistle."

"We'll do our own business, and theirs too," said Connel; "and we'll never whistle for them, if it isn't to dance to our music. Tim was only jealous that they'd get the credit of it all to themselves. Wasn't that it, Tim?"

"It can't be done a-Wednesday," said Delahunt; who had been for some time evidencing symptoms of disapprobation, though unperceived by his associates. "There is an entire impossibility, I tell you, to do it then, and it must be dropped for this turn."

"What's come over you, all on a suddent?" exclaimed St. Leger, rather angrily.

"Nothing strange," replied his friend. "I only know he will have

company with him in the coach ; and one wouldn't treat the innocent all as one as the guilty."

"Ah ! what a bother you make about nothing. To want and hinder fair play, when we have the ball at our foot ? What matter what company he has ? They must take share of his supper, if they eat their dinner off the same plate, and sorrah mend them."

"If you was to jibe 'till you are tired, Connel, it would make no differ. Mr. Mulvaney—Gentlemen—all of you—just hear me out. I was yesterday at Rathedmond ; and the whole talk of the kitchen was of the great doings at Charlesborough ; and how the parson passed his apology because the mistress was weakly ; and Mrs. Falconer would not go, say what they would. But Lady Thorndale would not be denied about Miss Dora ; and all the servants was happy, when it was settled that old Mr. Oglandby would take her there in his coach, and bring her back safe to her father and mother, who 'can't bear to have her a minute out of their sight. Now, I put it to your breasts, if it would be right or becoming to destroy the like of her, only for having the luck of sitting beside her old grand-uncle ?"

"There's sense and reason in that," said Val. Tigne. "Whatever we are, we are not savages ; and none other would raise a hand to injure her."

This sentiment was quickly re-echoed by all the assembly, with the exception of Mulvaney and Murtagh Cummusky, who, from his smoky seat, muttered an imprecation against cowards and informers, and laid down his pipe to watch the event of this interruption.

"I believe, gentlemen," said Mulvaney, addressing the committee men, "that we have no business to be listening to fellows laying down the law to us, when all they have to do is to go straight forward, wherever we order them. If every gossoon that is frightened at the smell of powder, is to contradict men of courage and understanding, and men who are endangering their own lives for the good of the poor, we may as well give over at once, and let them be all sold for slaves—them and their innocent children. But that shan't be. If we have a traitor among us, let him die the death of a traitor : he shan't escape, if he was my own brother. Mind that. And I warn you all, boys, if you flinch when your service is wanted, as it is now, you will be made such examples, that people will stop their ears through dread of hearing your doom."

"There's no traitors or informers here, Mr. Mulvaney," said Connel. "If Wat spoke in a hurry, it's what many a better man done before him ; and I'll promise for him, he'll stand his ground like a man, when his mark is before him, Wednesday night. Look up, Wat, and shew yourself true to your friend and your oath."

"Oh ! Mr. Mulvaney—oh ! boys !" shouted the poor fellow in a voice of agony ; "it would be a downright murder to shoot the young lady, and"—

"Will no one put a gag in his mouth ?" cried Mulvaney, "before the police comes in upon us. Boys, what are you made of, that you didn't put his head under the grate, at the very first word of wickedness that came out of his lips ? What's come over you to listen to his preaching ? What is it to any of you, if mischief was to happen to a

young girl, when the first blow is struck for the glory of God, and the good of Ireland? And if the ball that rids the world of a tyrant, finishes her at the same time, what great harm is done? An't it what she deserves? Doesn't the blood of the hanging, scourging, torturing, flaying Oglandbies, flow thick in her veins? Hadn't she one to her grandfather, who hunted Christians with blood-hounds in the time of the rebellion? Your uncle, Connel St. Leger, was one of them, and his blood calls for revenge from you. Isn't she daughter to him who draws his living from the hard earnings of the poor, and would tear the only fould of a blanket from the desolate orphan, sooner nor lose one halfpenny of his tithe? And is it that such as she may dress in silks and satins, and ride in a coach, that you will be willing to be robbed and peeled, 'till you and your families will think it a mercy to be let lie down at the back of a ditch, and die of hunger, and cold, and nakedness?"

"There's sense and reason, I believe, in that," said Murtagh; "and where's the spalpeen will dar to contradict it?"

"Murtagh Cummusky," said Connel; "you may fault your budget, and welcome; but it don't become you to put names on them that is your betters. And Mr. Mulvaney, with all submission to you and the other gentlemen, there's no need to talk to us, as if we were stocks and stones. There's not a man here that isn't steady, though for a minute he might be started at the thought of killing a woman in cold blood: but they all see it can't be helped; and a trifle won't stand in their way when it comes to the push. Wat," laying his hand on his shoulder, "I answered for you before, and you didn't disparage my commendation—I pass my word for you now, once more; so, think of yourself, and of your character, and of your oath, not counting the love there is between us both."

"Mr. Mulvaney," said Wat, shaking off his friend roughly, "order me to go shoot him in his own parlour, in the broad day light, and I'll do it—and I'll die for it—and they may cut me in pieces, before I'll betray a hair of one of your heads; but I couldn't harm her: the very stones would cry out murder after me, as I walked along the road; for didn't she save my own life, and more nor all, my mother's life, when the fever frightened all but herself and her father from the door? I won't have a hand in her death—I won't, I say—no, I won't, and that's enough."

"Since he is so positive," said Cummusky, coming forward, "it's best not waste time advising him. Let me take his place. I have a steady hand, and a quick eye, without bragging of a loyal and stout heart. All I say, Mr. Mulvaney, is this, that you and the other gentlemen on the committee, would do well to know your men, before you put the lives of half the country in their keeping."

"Keep to your trade, Murtagh, I tell you," said St. Leger, struggling against the passion which crimsoned his face, and caused his broad chest to heave quick and high, though he still spoke with some degree of calmness. "If the lads of this country don't please you, go back to Munster, where you came from, and we'll never break our hearts for the loss. Wat," again putting his hand on his shoulder, and looking him sternly in the face, "you hear what flings are cast in



your teeth, and what we all come under from your nonsensicalness. Will I listen to it, do you think?—Will I be said to have a coward, and an informer, for my comrade?—Will I lie down with the curse of my country on my head, for trusting a false-hearted and a faint-hearted traitor? You are tender about the life of one, who would think it a compliment to let you clean her shoes; and have you no feeling for me, who would choke my brother for your sake? Now choose between me and her, for out of this room you will never stir, 'till you have my life, or I have your's, if you don't abide by the orders of the committee."

"Spoke like what is becoming in your creed," cried Mulvaney, with a glow of enthusiasm. "And you, Wat, is all the blood of the Delahunts, lashed out of you by the cat-o-nine-tails of the Oglandbies, that a drop of it won't mount to your cheeks, to raise a blush for your stupidity?"

"In spite of this eloquent appeal to the blood of the Delahunts, not a particle of it would tinge the pallid countenance of the young man, as he stood perfectly still, with his eyes fixed upon the ceiling. That he was inwardly agitated could only be guessed by a slight quiver of his lips, and the moisture which had gathered thick on his forehead; and no one felt inclined to break the silence which followed Mulvaney's harangue. He shaded his eyes for a moment with his hand, and then quietly placed it in the eager grasp of St. Leger.

"Connell, I will stand by you to the last," he said, in a determined voice. "I will do what I am commanded, only don't talk more to me now."

"This is as it should be," said Mulvaney, rubbing his hands: "and now boys, let us have one glass a-piece, and go home like sober men. Wat, I am right glad you have come to your senses, and my word for it, you'll never repent taking good advice."

"And, Wat," said Cummusky, winking at Mulvaney, as he took the glass in his hand, "don't fret if you are a sweetheart out of pocket: only get the lands of Carragh back again, boy, and you may pick and choose any lord's daughter in the land, if your fancy runs that way."

"You tinkering thief," cried Delahunt, in a rage, "if you don't stop your jibing at me, I'll brain you on the spot, no matter who gives you countenance."

"What are you about?" said Mulvaney, stepping between them. "Have you no enemies, but friends, to be fighting with? Have done, I say, or I'll settle you both. Take off your glasses, quick, and go out one after another, separately, that there may be no eyes nor ears to have stories to tell another time. Remember Tuesday evening, at Briny Killions. Oh! boys, I was forgetting.—Any of you that wants to go to confession, it is better be at Biddy Cahill's next Monday, where Mr. O'Floggin holds a station. Don't be troubling Mr. Duff, who is getting into years, and ought to have a little rest. The other is young and strong, and got his education at Maynooth; so that he understands your meaning better. Don't be stopping in the town: and if any body finds out that you were speaking to me, you know you want to be employed on the new line, and that I was willing to oblige

you all, after I go over the ground again. That's enough now, boys—scatter, scatter." pp. 20—24.

Our next extract describes a visit of consolation from the said Mr. Duff, a parish priest, to one of his flock, who is inconsolable for the loss of an only daughter.

‘ Mrs. Costigan was always glad to see him, for old acquaintance’ sake ; and though his condolence consisted of a string of the veriest matter-of-fact truisms, which, at times, irritated, rather than soothed her, still there was a thorough good-nature in his feelings, which threw a glow of kindliness over his most common-place expressions, and repressed any inclination to be angry. Then, he could patiently listen to the often-repeated story of her grief, which, in circumstances like her’s, is, perhaps, one of the kindest offices which a friend can perform.

‘ His visits, therefore, had usually the effect of dissipating, for a time, her sadness, which her husband put to the account of his wise counsels, not suspecting that the bustle attendant upon his coming, had, by far, the greatest share in producing this amendment. In fact, having something to do, is an admirable anodyne for intense feeling. That the mind can be wholly engaged with one overwhelming idea, while the hands are busied with a variety of things, all to be put to different uses, or arranged in proper order, is not true in real, downright experience, though it may be indispensable to the complete keeping of the moral picturesque. Occupation, particularly that which includes loco-motion, produces a succession of ideas in the mind most determined to keep fast hold of one, to the exclusion of all others ; and though the only effect, at first perceptible, may be a painful sensation of bewilderment and distraction, nevertheless the keen edge of the feelings is insensibly blunted, and the more constant the occupation, the sooner will the intensity of feeling subside. It is from this cause, that the feelings of the working classes, though violent in their first flow, appear to exhaust themselves at once. They have not the leisure to brood over their sensibilities. While their hands *must* be busy, their heads cannot be quite uninterested ; and where head and hands make common cause against the heart, its throbbings will be kept under.

‘ In this way, Mrs. Costigan was unwittingly cheated of a full half-hour of her monopolizing sorrow, while preparing the luncheon for her guest, and carving the cold goose, and worrying herself with trying to draw the cork of a bottle of Cape wine with a fork, and pressing him over and over again to eat and drink, and replenishing his plate and his glass, contrary to his earnest protestations of being unable to swallow another mouth-full. Between the intervals of eating and defending his plate from the inroad of provisions, which might have satisfied the appetite of three hungry men, Mr. Duff contrived to draw off her attention still farther from herself, by detailing pretty minutely the various reports of the doings at Charlesborough.

. . . . . ‘ Mrs. Costigan became interested, and, for another half-hour, not only listened, but asked questions, and made some lively comments, not much to the nobleman’s advantage. Mr. Duff had suc-

ceeded beyond his expectations, and he was so delighted with the effects of his conversation, that, most unfortunately, as he was rising to take leave, he congratulated her upon recovering her spirits.

“Nothing,” said he, shaking her affectionately by the hand, “could give me more pleasure than to see you cheerful, once again, as you used to be. It will enliven us all, and add some dozen of years to your own life. And now, like a sensible woman, give over your grief, and try and be glad that your little daughter is an angel in heaven.”

Lord Farnmere, and his dressing-gowns, and every thing pertaining to him, vanished instantly from her memory, and the one idea which had been justled out for a moment, from the place it occupied, again took possession of its strong hold in her imagination. The revulsion of feeling was so sudden, that it completely overpowered her; and she answered with more bitterness than she had ever given way to before, though often sorely tried by his attempts to comfort her—

“Why should I be glad for that, Mr. Duff? It is no angel I want—it is my own child, just as she left me. What do I know about angels, only this, that if she is one, it is little she will think about her poor mother?—and if I was to meet her in heaven, and that she would look down on me, and would not run and throw her arms about my neck, and be all as one to me as ever, I would not stay one hour in it, if all the world was offered to me as a bribe.”

“Oh! Mrs. Costigan! Them are fearful words for a Christian's mouth to speak. It is no such easy thing to get to heaven, that you should make light of it.”

“It's useless to talk to me in that way, Mr. Duff. It is not heaven I am thinking about, or want to think about. How do I know if there is such a place at all? It is the one I lost, that my heart is fixed in, and I won't be happy without her, if all the priests, and the pope himself, were to preach till they were tired.”

“I declare it's a terrible thing to listen to you, Mrs. Costigan—a sensible woman, and a well-read woman like you! If you would only think of yourself. Why, sure, you are not worse off than many; and what can I say to comfort you, if you won't be satisfied, when I tell you that your child is an angel?”

“There is no comfort in it, Mr. Duff. It might satisfy you, who never had one to lose—but to talk to me!—to tell me to be content, because she is flying about with wings, in the sky, when I want to have her here, pressing her to my heart! You might as well tell the beggar that is perishing with cold, to bring heat into his bones by plunging into the frozen pool without there.”

She walked about the room, wringing her hands, and ejaculating in a manner approaching to frantic; while Mr. Duff stood arguing with himself whether to rebuke her sharply for her impiety, or endeavour to calm her by speaking gently. The latter course was the most congenial to his disposition; but, after puzzling for some time, he could only bring forward one of his good sayings, which he had often tried before, and as often failed of producing the desired effect.

“We ought all to be resigned to the will of God, Mrs. Costigan, whatever that is.”

“Well, I am resigned, because I can't help myself: and, after



all, He has been better to me than you would be, though He has punished me ; for He left what remained of her with me, so that I can tell the very spot where she lies, and I can go and cry over it when I choose ; but you would bid me look for her, I don't know where ; and even if I did find her, the chance is, that I would not know her, from all I can learn from you."

" " I am sorry you have so little respect for your clergy, as to speak after such a manner," said Mr. Duff, quite dispirited. " I can only make bad worse by staying any longer ; so I will go away, and I hope you will soon see your error, and be another woman entirely."

This is a touching exhibition of natural feeling under the helplessness of religious ignorance. Poor Mrs. Costigan is represented as a curious compound of all that is estimable in fallen human nature, with a considerable alloy of every opposite quality ; in a word, a real Irish woman,—her mind of a superior order, but unstored with useful knowledge, and undisciplined by education or religious principle. By some means or other, however, she meets with, and is induced to purchase, a Protestant Bible ; and the following conference takes place between the Rev. Mr. Duff and his somewhat troublesome parishioner.

" " Ah ! woman dear," exclaimed the priest, " how, in the name of all the world, did you come by a Protestant Bible ?"

" " I bought it—but no matter for that. How it came makes no difference one way or another. What I want now is for you to tell me what you think of it ?"

" " Oh ! sure, what could I think of it, only what I ought to think of it ?—It is a good book—nobody will deny that ; and provided a man don't take a bad meaning out of it, but just read on quietly, a bit now and then, without wanting to understand more than the Church thinks proper for the laity, it would never do him the least harm. So don't be afraid of me—we are old friends, who would'nt quarrel for a trifle. If you have a fancy for reading it, keep your own secret, and I will never tell."

" " Answer me this, Mr. Duff.—Did you ever read it yourself ?"

" " Aye, did I—both in Latin and English ; and mighty fine reading it is, particularly in Latin."

" " And answer me another question.—How can you be so cheerful, as you always are, after reading such a book ?"

" " Blessings on you ! Is it you that makes a wonder of that ?—You that would read all the books in print, if they came in your way, and only be the more ready for a laugh or a joke, the minute after. Ah ! you little know all I had to read in my day, and reading that was dull enough to make a man stupid at the time ; but when it was over, what was to hinder me enjoying myself like another ?"

" " You have not come at my meaning yet, Mr. Duff," she answered, impatiently. " But may-be you will understand me, when I ask you, what is sin ?"

" " Any fool could answer that," said Mr. Duff. " Why don't your-

self know, that sin is wickedness, and the worst of wickedness?—what I hope you and I, and the like of us, will wash our hands of entirely."

"That's beautifully spoken," said Ned, "for, bad as we are, and to my mind we are bad enough, yet it would be a poor story to tell, if we had any of that among us."

"Mr. Duff, I may as well tell you the truth," said Mrs. Costigan, "that that book has put thoughts in my mind, which will not let me have an easy minute. I cannot now sit down quietly to grieve over my own trouble, but some of its words will take hold of me, and every thing else is banished from my memory. I don't know how it is with me, and I want you to tell me, why it should make me selfish and uneasy. To my knowledge, I never did harm to a living being, nor never committed a sin since the hour I was born; and yet I cannot turn the second leaf, open it where I will, but I feel frightened at myself, as if I was the worst that the blessed air ever blew upon, and I dread often to raise my eyes, for fear of seeing sin stare me in the face."

"That only shews you have a tender conscience, Mrs. Costigan; and you ought to be happy to have a tender conscience."

"Then, every thing that happens, let it be as bad as it may, is nothing, after all, but a receipt for happiness! That is strange doctrine, Mr. Duff: and though I would be as willing as most people to be guided by what you say, yet I am in the dark to see why I ought to be happy, because a whole book is written all against myself, accusing me, and condemning me, and telling me that there is no hope for me, in this world or the next."

"You see, Mrs. Costigan," said Mr. Duff, after puzzling for a few minutes, "the Bible is a book to advise us for our good; and every one that advises us for our good, must say sharp things to us, and threaten what not, to make us behave ourselves: just as good parents have to manage with their children. They have to scold them, and call them imps, and blackguards, and vagabonds; and they must fly into a passion, and threaten to cut them in pieces, and leave them a mark to carry with them to their graves; and, after all, they have no meaning, but to frighten them into good manners. Now, that is the way with what you have been reading. It is to keep you close to your duty, and nothing else, you may depend upon it."

"And there's not a woman from this to America, wants less to be checked about her duty than herself," said Ned. "So, Sally, dear, turn a deaf ear to any thing that would blame you on that score."

"There's no use in talking to me after such a fashion, Ned. If that book is what it says it is, it cannot deal in foolery and game-making; and if there is meaning in words, it speaks home to my heart, that I am a sinner, and what am I to answer when I cannot deny it?"

"As for that matter," said Mr. Duff, "we are all sinners; but you know that we are to look to the mercy of God, and do the best we can for our own souls."

"I never did any thing but what was good for my soul, Mr. Duff, as you can vouch for me. Indeed, how could I do otherwise? For, not to praise myself, I can say with a safe conscience, that in any

goodness I ever did, I never thought of God at all, it came so natural and so easy to me. Yet that is no comfort to me now ; for if sin is in me, how am I to get rid of it ? And if, after all, I want mercy, what am I to do more to deserve it, than I have been doing all my life ? It is a folly to tell me to be one bit better than I am, for that is impossible. Since these thoughts came into my mind, I tried what I could do in that way, and the more I try, the more my uneasiness increases, instead of going off."

"It all comes, Mrs. Costigan, from your not looking at the difference between sin. There is mortal sin, which is enough to make a man tremble in his skin ; and there is venial sin, which is a trifle. The word venial may shew you how little matter it is ; and that is all that you and I, and other good Christians, have any thing to do with."

"I never once thought of that," said Mrs. Costigan, eagerly catching at any thing to relieve her distress.—"But it is so long since I said the catechism, that I forget my seven deadly sins, as if I never heard their names. Put me in mind of them, Mr. Duff, that I may be sure I am safe from them."

"Isn't it odd," said he, after thinking a while, "how things will run out of a man's memory ? I once had them so pat, that I could count them over like a school-boy ; but now, I can't for the life of me recollect the first. If I could catch that, the rest would follow in a minute. However, no matter. If you ask old Alice, or the School-master, or any of the Carmelites, who teach the catechism in the chapel of a Sunday, they will tell you all about them."

"No need to go out of this room, for I remember them myself, as well as if I was put through the question yesterday," said Ned, quite proud of himself, at knowing more than the Priest. "This is what the master says—'How many are the chief mortal sins, commonly called capital and deadly sins ?' says he—and then comes the answer—'Seven—pride, covetousness, lust, anger, gluttony, envy, sloth.' Am I right in my count, Mr. Duff ?"

"Every one of them right, Ned, and in their proper place. You have them so glib, by remembering the first word. I could have taken you up the minute you said 'pride,' only you got on so quick, there was no overtaking you."

"The Bible bears hard enough upon me," said Mrs. Costigan, "but you and the catechism have sealed my doom at once. It requires no witchcraft to understand, that if them be deadly sins, I must be a deadly sinner, and I am much obliged to them who found out that for me."

"Sally, dear ! Sally, dear !" said her husband, "what's come over you this evening ? Haven't you trouble enough already, without hunting after sin to harass and fret you to no end ?"

"I don't believe one word of that catechism, when I consider the matter coolly," said Mrs. Costigan, addressing the Priest, in a manner any thing but cool. "It is only a trick, as you say, to frighten children ; for every one of them things that it calls deadly sins, are just pieces of myself, that came into the world with me, and won't part me till death lays his hand upon me and them.—Sure I never denied that



I was proud—you often told me so, and made a joke of it, which shewed how little you thought of it. Then, as for anger—why I am angry this minute with you, and angry with myself, and angry with Him who made my lot: and I can't help it, and I don't want to help it, for I have a right to be angry.—And who could blame me, if I was envious at seeing others with their child upon their knee, while my own, that I had the best right to, is lying in Rathedmond? Now, supposing all that to be deadly sin, what is to become of the whole world that never stops committing it? What is to become of myself, if I must live and die in it; and I see nothing else before me?"

"Don't talk of dying in mortal sin, my dear woman—don't let such a thought ever come into your head. If you should have the misfortune, at any time, to fall into it, do as the catechism desires you, when it says—Ned, what does it say we must do when we fall into mortal sin?"

"We must repent sincerely, and go to confession as soon as possible."

"At that rate, I would tire out all the priests in Ireland, for there is not a minute but I ought to be confessing: and as for repentance, how could any one be sorry, morning, noon, and night, for what comes upon them so naturally, and so often, that I defy the best hand at arithmetic to keep the count? So, drop the catechism, Mr. Duff, for it don't help you, nor would I give a straw for one word it says, after such nonsense."

"Oh! Mr. Duff, dear," said Ned, "lay your orders on her to quit reading that book entirely. What business have such as we to meddle with what don't belong to us? She has plenty of fine books to rise her spirits, and you ought to tell her to keep to them, like a sensible woman, as she was ever accounted."

"Ned says what has sense upon the face of it, and I must say, you are ill advised to take to such reading, without the consent of your clergy. If your heart was set upon it, I would have let you follow your fancy, as I know you would take your own way, no matter who said against it, once you got a thing into your head: but I would have warned you, what St. Peter says, and says of that very book, that it is hard to be understood, and that the unlearned will only read it to their own destruction. You may take my word that St. Peter says all that, for I read it myself, and heard it repeated a hundred times."

"I can shew you the very place, myself," said Mrs. Costigan. "I soon found it out, as I did plenty, to startle a stouter heart than mine. It was this very thing that made me ask you for instruction. I thought that as religion was your business, and that you got all the learning to make you master of it, that I could be in no danger with you for my guide."

"Then, take my advice, Mrs. Costigan, and put it all out of your head, at once: and when you are not thinking about it, just tell me what troubles you, and I will give an answer to your satisfaction, as you will say yourself when you try me." pp. 128—133.

The sequel may be anticipated, as regards Mrs. Costigan; and we must only add, that the interest of the tale is admirably

sustained throughout. Altogether, we have been exceedingly pleased with the volume, which pleads very powerfully on behalf of the spiritual wants of poor Ireland.

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- Art. V. 1. *A Letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society, on the present Character of the Institution.* By the Hon. and Rev. Gerard T. Noel, One of the Honorary Life Governors of the Society. 8vo. pp. 64. London. 1831.
2. *An Appeal to the Members of the British and Foreign Bible Society, to maintain inviolate Purity of Conscience, Integrity of Constitution, and Loyalty of Allegiance to the Lord Jesus Christ.* By the Rev. George Washington Philips. 8vo. pp. 16. London. 1831.
3. *An Address to the Christian Friends and Supporters of the British and Foreign Bible Society, on the Connexion between Socinians and Arians and that Institution.* By Charlotte Elizabeth. 12mo. pp. 14. London. 1831.
4. *Twenty-Seventh Anniversary of the British and Foreign Bible Society.* (No. 166 of Monthly Papers.)

MR. NOEL is a man from whom it always gives us pain to differ, and yet, with whom we can on that very account the more safely enter into controversy; since, with such an antagonist, we can be in no danger of transgressing the laws of honourable debate, of forgetting a due respect for the motives and character of the party whose judgement we may be bold enough to call in question, or of being ourselves misunderstood, much less misrepresented. This is, in the present day, no small privilege, when, even in what is called the religious world, controversial fairness is so extremely rare, and the character and spirit of those who put themselves foremost in polemic assault, are often such as to render the maintenance of a becoming courtesy and suavity a very difficult duty. 'Honour,' Mr. Noel remarks, 'is not wholly discarded even among the professedly wicked. In what terms, then, ought we to characterize the want of it among the true servants of Christ?' Yet Mr. Noel knows, as well as ourselves, that by too many religious assailants of the Bible Society, little regard has been shewn to either honour or common veracity, and that zeal has swallowed up all the other virtues.

Our readers must have learned from the public prints, that, at the recent anniversary of the British and Foreign Bible Society, a new attack was made upon the President, Vice-presidents, and Committee of the Institution, by a little phalanx of reformers, headed by Capt. Gordon, Henry Drummond, Esq.,

and other persons of prophetic notoriety. The form of attack chosen was, an Amendment upon the first motion, that the Report previously read be adopted and printed under the direction of the Committee. That Report, one of the most interesting and satisfactory ever presented to the members of the Society, adverted, at the outset, to a modification of the fundamental laws of the Society with regard to qualification for membership, which certain persons had wished to introduce, and respecting which they had felt it their duty to record the following Resolution.

‘That this Committee, feeling it their duty not only to confine themselves to the prosecution of the exclusive object of the British and Foreign Bible Society, but also to uphold the simplicity of its constitution, under which the contributions and assistance of all persons, without respect to religious distinctions, are admissible, earnestly, respectfully, and affectionately entreat the Committees of the Societies in question’ (who had mooted the point) ‘to reconsider the Resolutions passed at their late public meetings, with a view to their returning or conforming to the established principles of this Society.’

And the Report concluded with an address to the members of the Society, which Mr. Noel justly characterises as ‘worthy of the genuine spirit of the Institution, worthy of the devotional feeling exhibited in its best days, worthy of the godly zeal which would gather round the Cross for the hope of a distracted world.’ This ‘Conclusion,’ we must give entire.

‘Your Committee have on many former occasions, in drawing their Report to a conclusion, delighted to dwell upon a variety of pleasing topics connected with the Society; and especially upon that UNION which has existed within its circle, among true Believers of every name. They have thanked God for—they have rejoiced in that union:—their joy and thanksgiving have, peradventure, through the infirmity of the flesh, occasionally degenerated into an unseasonable glorying in the principle of the Institution, through the simplicity of which sincere Christians of different Denominations have been enabled to give to each other the right hand of fellowship, and to enjoy a delightful communion of brotherly love one with another. They are precluded from pursuing such a course on the present occasion: for they have been officially apprised, that it is intended, on this day, and in this assembly, to call in question the soundness of that view of the constitution of the Society which your Committee (they believe in common with every preceding Committee) have taken: and they have been further apprised, if the soundness of their views be admitted, a demand is to be insisted upon, that a change without delay be made; because, in the judgement of those who are moving the question, the union subsisting in the Society is unhallowed, is unscriptural. Under these circumstances, your Committee feel imperiously called upon to offer a few observations on this important point.

‘They will freely admit, that, under the view of the constitution



which they believe to be correct, it may happen—it does happen—that such as embrace those views of Divine Truth, which by the general consent of Christians in every age have been esteemed “the Truth,” shall occasionally find themselves in a painful juxta-position with those who, by the same common consent, have been accounted to hold serious, nay, fundamental and vital error. But, making this admission, your Committee would appeal to experience, and without any disparagement of the use and value of Creeds, ask, Whether, in communions professing the purest principles, the same evil be not occasionally to be deplored? and, further, Whether, if the parties objected against should be removed, there would not remain behind persons, professing to belong to purer Denominations, who, by their published writings (of which no Committee of a Bible Society could take cognisance), and in other ways, might be as clearly known to hold sentiments almost, if not altogether, as dangerous?

‘It may be admitted again, that expressions have found their way into addresses at Public Meetings, which carry the principle of the Society’s union far beyond its legitimate bounds. But still, how often, how sedulously, has the all-important distinction been drawn, and how well and how clearly has that distinction been understood, that the union in the Bible Society is a union without compromise—a union in one work alone—a union which commits none of the uniting parties to the relinquishment of their own opinions on any other subject, or to the adoption, or even countenance, of the opinions of others. And why should this distinction be applied to various other subjects, some of which are of equal weight and importance, while it is deemed inadmissible as it respects the one now before you? The introduction, too, of the name of one class of Subscribers, as no longer fit to remain Members of the Society, would only prepare the way for the introduction of another, by those who may discover fresh grounds of objection.

‘They would further beg leave to inquire, how those who may charitably believe of each other, that they hold “the Truth”, shall be brought, from among the varied communions to which they respectively belong, into an effective union, to accomplish a work like that contemplated by the British and Foreign Bible Society? To the infirmities of the human mind it may be attributed, that there is no common declaration of faith, on the great fundamentals of Truth, to which they can all in common subscribe. To the infirmities of the human mind it may be attributed, that some would conscientiously and solemnly object against any actual or implied acknowledgement of submission to any human formulary expressive of the Truth: yet, other than human formulary would not meet the occasion; for, it may be added, were Scriptural declarations simply proposed in the words of Scripture, and as those words stand in Scripture, the parties now objected against, reserving to themselves the right of interpreting those words, would subscribe as readily as others. To human infirmity it is doubtless owing, that so many diversities exist, not merely as to minor points, but as to the method and manner of conceiving of and stating the weightier points of the Gospel. The Society may, in one sense, be said to have its foundation in this very infirmity: and were it at-

tempted to define the limits of fundamental truth, as they lie in the Sacred Volume, those who have been brought together upon the simple acknowledgement of the paramount authority of the Sacred Volume must quickly part; a farewell must be taken of each other by Christians hitherto united in the Society's ranks; and again must they retire to their respective communions, and separately carry on that work of the Lord, which consists in giving His word to the world. The infirmities of the human mind are known unto Him whom the Society professes to serve: and is it saying too much, provided it be said with the humility becoming those who venture for a moment to interpret the mind of God respecting the conduct of man, in his endeavours to serve Him—is it saying too much, your Committee ask, to say, that, with all our infirmities, He has graciously deigned to accept our labours? Is it too much to hope, that He will yet deign to accept them, though it be admitted that that scheme on which we are united be not perfect at every point—be not free from every objection? Is it too much to hope, that the number of those who shall love the Bible for its own sake, for the sake of “our God and Saviour” whom it reveals to man, and who shall therefore be deeply zealous for its propagation, will ever outweigh, by a vast majority, those who, not having these views in common with themselves, may yet, from other causes, be willing to join in the work of the Society;—and that thus the Institution shall be preserved from the evil effects dreaded by some; and shall thus remain, what it has ever substantially been, and which, under God, is the secret of its strength, a centre around which good men shall meet;—and, if they cannot now lay aside the infirmities which prevent them from being perfectly joined together in one mind, look forward to that period, when they shall no longer see through a glass darkly, but shall walk in the light, in that City and that heavenly country, of which the Lamb is the light, the Sun of Righteousness shining in the brightness of his strength?

‘Your prayers, which can now ascend in silence to the Throne of Grace, are earnestly entreated, that a wisdom better than man’s wisdom may guide the decisions of this important day; that the wisdom which is from above may this day appear, first pure, then peaceable, gentle, and easy to be entreated; and that, under the guidance of that wisdom, the mind’s eye, the eye of faith, may pierce within the veil—may realize the solemn hour, when the question shall not be, Who are worthy for admission into a Society such as yours? but, Who shall be counted worthy to stand before the Son of Man? May considerations such as these allay all undue heat of feeling, and lead our thoughts to Him who hath made peace by the blood of His Cross; looking unto which alone can any hope to be presented faultless before His glory, with exceeding joy.’

Mr. Gordon’s amendment, which was eventually seconded by the Rev. G. W. Philips, and negatived by a very large majority, was couched in these terms.

‘That, instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted—

‘ That the British and Foreign Bible Society is pre-eminently a Religious and Christian Institution.

‘ That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian Institution.

‘ That, in conformity with this principle, the expression “ Denominations of Christians,” in the Ninth General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.’

A second amendment, moved by the Rev. Lundy Foot, and seconded by the Hon. and Rev. Bapt. W. Noel, and which was also negatived in the same decisive way, was as follows.

‘ That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ.’

At this meeting, Mr. Gerard Noel himself was not present, but, taking his impression of what passed from reports which his own pamphlet shews to have been any thing but correct or candid, he represents ‘ the unequivocal rejection, by the meeting, of the several clauses proposed by Mr. Gordon in his ‘ Amendment, and the nature of those addresses by which his ‘ opponents advocated the adoption of the Report of the Committee’, as having ‘ placed the character of the Society in a ‘ point of view altogether erroneous and fraught with danger ‘ to the best interests of religion.’ It would be, he admits, a violation of Christian candour, to hold the Committee responsible for all the sentiments of its advocates; and ‘ against the ‘ expression of their desire that the rules and the system of the ‘ Society should remain unaltered’, he feels ‘ bound to utter no ‘ one accent of complaint.’

‘ If, however,’ adds Mr. Noel, ‘ the views of the elected Committee, in respect to that constitution, be in accordance with the views of those who advocated the adoption of the Report, I now fear my views of that constitution to be completely at issue with theirs. The *comments* under which the various *clauses* of Mr. Gordon’s amendment were rejected by the meeting, in my opinion, have effected a complete change in the aspect and system of the Society. The entire judgement which I had formed of its character, I find to be denied, and the principles on which I had contributed my humble support to its welfare, I perceive to be disclaimed as erroneous.’ p. 49.

We have no means of knowing what insuperable obstacle prevented Mr. Noel from personally ascertaining the views of the elected Committee; or why, without waiting for even a printed statement of a report ‘ worthy of the genuine spirit of ‘ the Institution’, he felt imperiously bound to use such precipi-



tation in issuing a 'Letter' of crimination, which his own Postscript shews to have been at least in some measure uncalled for. We shall have no difficulty in shewing, that the result which he considers as 'directly flowing from the decision of the Anniversary Meeting', is not merely a hypothetical, but a chimerical one; and we gather from his own language, so worthy of his candour, that he had misgivings, up to the very moment of committing his Letter to the press, as to the fairness and soundness of his own view of the subject.

'Again and again, my Lord, have I asked myself whether the statement I have made be untrue or exaggerated; but I have been unable hitherto to perceive any defect in the delineation of the principle upon which we shall now be compelled to act.'

When a man has to ask himself again and again, whether he is making a true statement, it is evident that his means of information, or of forming a correct judgement, are not sufficient to warrant entire self-confidence. Yet ought this avowal of anxious dubiety to follow after a precipitate and somewhat peremptory decision? That Mr. Noel is capable of intentional exaggeration, we cannot believe; but that his statement is 'untrue' in the sense of romantic and fictitious, will, we think, be evident to most of our readers.

The circumstances which are supposed to have wrought this complete change in the system of the society are, first, the rejection of 'the several clauses proposed by Mr. Gordon in his Amendment;' and secondly, the 'comments' or arguments used by those speakers who opposed the amendment.

Now as to the rejection of the several clauses, Mr. Noel must be too well acquainted with the forms of society and the course of public business, not to be well aware, that an amendment to a motion must be judged of, not by its several clauses, not by its specious language, but by its obvious intent and design. It may even happen, that the terms of the Amendment, put forward as a trial of strength between the contending parties, shall contain nothing directly opposed to the spirit of the original motion, nothing in itself objectionable; or, it may consist, in part of undeniable propositions, in part of artful and unfair inferences. To represent the rejection of an Amendment to a motion, as the virtual denial of all the propositions which its several clauses may contain, is to commit a very palpable mistake. Mr. Gordon's amendment was brought forward in defiance of the committee, in avowed hostility to their decision, in contempt of their private remonstrances, in subversion of their deliberate and recorded opinion; and whatever truths he had chosen to set forth in his hostile motion, the friends and sup-

porters of the Society would have done well to mark their disapprobation of his arrogant and factious conduct, by rejecting it.

But, putting aside for a moment the professed object of his motion, the clauses were in themselves, severally, highly objectionable; and the gross impropriety of the phraseology would have rendered it discreditable to any religious meeting to sanction their adoption. 'No person rejecting the doctrine of a 'Triune Jehovah can be considered a member of a Christian 'Institution'! Is this Scriptural, is this defensible language? This blundering misapplication of the indefinite article would imply, that there are more Triune Jehovahs than one. In the controversy with the atheist, the Christian advocate sometimes uses the phrase, the being of a God,—meaning a Supreme Intelligence of some kind; but 'a Triune Jehovah', which cannot mean a Jehovah of some kind, is a phrase bordering upon profaneness.

But again, the object of Mr. Gordon and his friends was to shew, that Socinians can in no sense be considered as Christians; and yet, his third clause distinctly admits, that they may rank as a Christian denomination:—'That the expression, *denominations of Christians*, be distinctly understood to include 'such denominations of Christians only as profess their belief 'in the doctrine of the Holy Trinity'. Why then there must be denominations of Christians who do *not* profess such belief, and who must therefore be supposed to entertain no such belief. And yet, it was pretended that the phrase, denomination of Christians, could not possibly be understood as including Arians and Socinians. Thus unwittingly was the conventional meaning, and, we will add, the conventional (not theological) propriety of the phraseology, acknowledged and disputed in the same breath. How admirably fitted must the framer of such clauses be, to dictate tests to religious institutions, and to reform the theology of a corrupt church!

But this is not the whole amount of absurdity involved in these precious clauses. In order to form a syllogism, the first and second clauses ought to have changed places: as it is, the minor precedes the major proposition. But there was, probably, the same art displayed in this reversed arrangement, as in postponing the question of prayer, with the agitation of which the committee had been first threatened. It might be thought, that many individuals would be caught by the speciousness of the first clause, (which seems in itself unexceptionable,) who would have shrunk from sanctioning the more bold and sweeping affirmation in the second. Had it been broadly put to the meeting to decide, in the first instance, whether 'a person rejecting 'the doctrine of a Triune Jehovah can be considered a member

'of a Christian Institution', other Christian Institutions than the Bible Society might have occurred to the recollection of many. For example, it might have suggested itself as a point for inquiry, whether a College or University is a religious or Christian Institution; and, the affirmative being supposed, it might have appeared rather hazardous to affirm, that an Arian or Socinian *could not* be a member, could not be a regius professor, nay, a chancellor of such an Institution. Whether he ought to be, is quite another matter. It might have been in the recollection of some individuals, that avowed rejecters of the doctrine of the Trinity had occupied the highest stations in the English universities. And next, it might have occurred to them to inquire, whether a National Church is a Christian Institution, because, if so, it would be a very bold assertion, that no Arian or Socinian can be a member of such an Institution. In former days, certainly, such things *could* be. We rather think, that Dr. Clarke died rector of St. James's; and we could even name English prelates, who died in their sees, to whom general report ascribed an undisguised disbelief of the doctrine of the Trinity. Nor have the Church of Scotland, and the chairs of the Northern Universities, been always immaculate in this respect. Whether then the clause in question was designed as affirmation of a fact, or declaration of a law, we should have thought it highly unbecoming the meeting to sanction what, in the one case, would have been an untruth; in the other case, a very useless act of legislative impertinence, as regards other Christian Institutions.

But, on comparing the second and third clauses, it will be perceived, that another logical trick was attempted to be played off upon the meeting. The former clause has an appearance of fairness and explicitness:—'No person rejecting,' &c. Here, disbelievers of any denomination might seem to be formally put out of the Society. But this was not the Amender's object, because he well knew it to be wholly impracticable; and therefore, shuffling the words, he dexterously substitutes, in the latter clause, for 'no person', 'no denomination.' In fact, the second clause, in order to convey the real meaning, ought to have stood thus: *That no Dissenter from the Established Church*, rejecting 'the doctrine of a Triune Jehovah', can be considered a member of a Christian Institution. As it now stands, no Socinian avowedly belonging to a Socinian 'denomination of Christians', is to be considered eligible; but the ninth general law would still include all impugnors of the doctrine of the Trinity who nevertheless adhered to the Establishment. For instance, according to this proposed definition of the law, the learned champion of the Credibility of the New Testament History, and the pious Author of the Dissertations



on Providence and Prayer, being Presbyterian Dissenters, would be no Christians; but Bishops Hoadley and Watson, how equivocal soever their personal orthodoxy, might, if living, be eligible vice-presidents of a Christian Institution. A Sabellian, being a Dissenter, would be not less inadmissible than a Socinian or Deist; unless it were allowed him to plead, that, there being no Sabellian *denomination*, his personal unsoundness did not bring him under the excluding clause. What would be said to John Milton or John Locke, if now alive, we scarcely know. The latter was, we believe, a good churchman, after all; while the former was generally considered as ranking with an orthodox denomination. But whether either of them would have been deemed by Mr. Gordon fit and worthy members of an Institution formed for circulating the Holy Scriptures, we cannot pretend to say.

But we have another serious difficulty relating to the phrase, 'such denominations of Christians as profess their belief in the 'doctrine of the Holy Trinity.' *What* doctrine of the Holy Trinity is here referred to, the Nicene or the Athanasian? Some denominations might admit the one, and reject the other. Again, there might possibly be found, not merely individuals, but some denomination of Christians, who, while fully believing in 'the divinity and atonement of the Lord Jesus Christ,' (agreeably to the terms of Mr. Foot's second amendment,) might conscientiously object to the phrase Trinity, as unauthorized by the inspired rule of faith. With such weak scruples, persons of Mr. Gordon's gigantic powers of intellect and happy temperature, can have little sympathy; but, suppose the case that the phraseology were rejected and disowned by the Society of Friends, it would be rather hard, we think, to exclude them, on that ground, from the pale of a Christian Institution.

That the Author of *Paradise Lost*, and the Author of the *Treatise on the Human Understanding*, that Lardner and Benson, and Peirce, were in no sense Christians, Mr. Noel would probably be loath to maintain. Mr. Gordon and his friends would feel less compunction, and would, most likely, denounce as 'spurious and unwarrantable, the charity which would make a distinction between the Arian or Sabellian, and the Socinian unbeliever. 'It is by no means surprising,' remarks Mr. Noel, (and we agree with him,) 'that, in adverting 'to the contemplated retirement' (expulsion) 'of Socinians from 'the Bible Society, many should dread the *extension of the 'principle* on which that retirement' (expulsion) 'will be 'founded. But is not this alarm exaggerated?' asks our much esteemed opponent. 'Has not the practice of the Society for 'twenty-five years, exhibited the *precise union* for which we 'contend?' Yes, and it is because the principle itself is fatal

to this union, that we deprecate it ; because its extension, once admitted, is inevitable. How is it that Mr. Noel does not perceive that the advocates of the principle are the enemies of all such ' union ' ? For twenty-five years, all has gone on well, he admits, without a test. Strange that it should become suddenly necessary, merely because it is insisted upon ! Mr. Noel admits, that any such principle has been hitherto superseded by ' the high and well understood test of a common Christianity.' What can be the object of those men who, dissatisfied with that very state of things which Mr. Noel recalls with fond satisfaction, would wantonly destroy the reality of union, under the pretence of guarding and defining it ?

Hitherto, the simple object of the Society has served all the purpose of a test, forming the rallying-point and bond of a union which, though never defined by creeds or articles, the very agitators of the present question allow to have been of a very specific character. Now, what would be the effect of the proposed alteration, by which a religious qualification would be substituted for a common object, as the law and basis of that union ? In the first place, the principle of exclusion, wherever the line should be drawn, would manifestly involve at the same time, a formal inclusion of all within that line, a recognition of their Christian character, and a sanction of their religious sentiments. Would this be either convenient or advisable ? Would the exclusion of Socinians, or of Arians, leave behind none whom, if required to take cognizance of their Christian character, no party would hesitate to regard as Christian brethren ? Hitherto, the union has involved no compromise ; but the moment this principle is introduced, a principle of personal qualification, every member of the Union must be considered as approving, up to a certain point, the sentiments of those with whom he unites. So long as there exists no other test than that which is involved in the object of the Association, it is absurd to say, that any sanction is given to the sentiments of those who co-operate with us for that specific object. But, introduce a rule of exclusion, and you cannot escape from the consequence, that a real (not an ideal) sanction is given to the acknowledged sentiments of all who are deemed worthy of inclusion. Mr. Dealtry urged this point, at the Annual Meeting, with his usual clearness and force. He referred to well-known facts in the history of the Society, in proof that the mode of reasoning by which it is sought at present to expel Socinians, was used by the opponents of any such union between Churchmen and Dissenters. The pretence that we sanction, by such co-operation, the doctrines of Socinianism, is, he remarked, an old argument, only with a more confined application. ' We maintained that there was no force in the objection at that time ; and we affirm it with equal con-

‘fidence now, in its more limited application.’ No sanction is implied, and therefore there is no compromise. But, added Mr. Dealtry, ‘suppose even that the proposed test were the only one which will ever be submitted to you, yet will the adoption of that test place the members of the Church of England, and the various denominations of Christians, in a new and painful position. By condemning one class of persons on account of their principles, we virtually give a sanction to the principles and practices of all the rest, who are suffered to remain. We declare, in substance, that the differences between us are of little importance. I never understood, that, in joining the Bible Society, I was, either directly or indirectly, to make any such compromise. It is a compromise which neither the Society of Friends nor any class of Dissenters can conscientiously make with me, nor can I make it with them. The natural and almost necessary result of these Amendments, if carried, would be to make us sit in judgment upon each other, and, instead of peace and good-will, to produce nothing but discord and division.’

Mr. Noel is of opinion, that the ‘alarm’ expressed as to the probable extension of the principle of exclusion, is ‘exaggerated’. He must think, then, that it is not altogether unfounded. Nay, it is impossible that he should not know that the extension of the principle is in the immediate contemplation of at least some of its advocates. We infer this from his own language.

‘I have steadily resisted the proposition to commence our deliberations and our anniversaries with *vocal* prayer, because while, by its omission, we contravened no precept of Scripture with which I am acquainted, we saved ourselves from a perplexity in which any direct act of worship may more or less involve the conscientious. Public prayer, under a direct *regulation to pray*, necessarily involves a mode and discipline of religion, and appeared to me fairly to infringe upon the basis on which the Society has been placed from the commencement of its existence. I was content that the Society should proceed in this respect as it had hitherto done. I was content that its managers and friends should meet in the *spirit of faith and prayer*, looking, as I am sure they have ever done, to the blessing of *Him*, without whom “nothing is strong, and nothing is holy.”’

This declaration is worthy of the pen from which it proceeds. But is not Mr. Noel aware, that the proposition which he has so steadily resisted, was put forth by Mr. Gordon, as the avowed object of his first measure; and that the clearing of the Lord’s courts of ‘the Moabite and the Ammonite’, was meant to be merely introductory to setting up an altar of incense, the serving at which would involve a new question and a second test? It suited Mr. Gordon’s immediate purpose, to represent the presence of the Moabite, alias the Socinian, as the only obstacle in



the way of the regulation to commence the meetings with prayer. 'Constituted as the Bible Society now is', he said, 'its members cannot unite in prayer to the Triune Jehovah'. The fact is, that the expulsion of the Socinians would make not the slightest difference in the matter; nor can we give this gentleman credit for the ignorance he affected on this score. He well knew, that the proposed regulation was resisted on no such ground; and that the whole difficulty relates, not to the Object of prayer, but to the mode and circumstances. We must confess ourselves quite unable to reconcile his attempt to mislead the meeting in this respect, with the straight-forward honesty, and honourable feeling, and uprightness which we have heard ascribed to him as the set-off against his polemical passion and over-weening vanity. We have not the least doubt that Mr. Gordon had a second test ready concocted; for, although he professed to be the member of no drilled or organized convention, he is well known to be in close alliance with an *ecclesia in ecclesiâ* as exclusive and domineering as religious enthusiasm, grafted upon aristocratic pride, must naturally produce. But we will suppose, that he had no intention, nor his seconder, to introduce additional tests: we then ask, with Mr. Dealtry, 'can they pledge themselves that no such attempts shall be made by others?' Or would they pledge themselves to resist such attempts, if made? We know that they would not. Is not Mr. Noel aware that an Irish prelate, a vice-president of the Bible Society, has already afforded a specimen of the 'extension of the principle', by intimating his high determination that no individual shall be permitted to open with prayer a meeting at which *he* is present, who has not been *episcopally ordained*? Now as we cannot suppose that the archbishop in question would altogether stand alone in his pitiable bigotry, we really think that the alarm taken by Dissenters at the first introduction of a test, as preparatory to a rule of worship, is not altogether unreasonable. Some persons have avowed their indifference as to the possible secession of the Quakers from meetings commenced with a prescribed act of worship, in a manner which indicates pretty plainly, that their retirement would not be displeasing. And were the introduction of a form of prayer, and of regulations confining the occasional chaplaincy to clergymen episcopally ordained, deemed advisable, we have no reason to think that any consequent secession of Independent Dissenters would be regarded as a serious evil by a certain party, who, in anticipating the temporal reign of the saints, are not very anxious to have too many partners.

However this may be, 'the principle', once admitted, could not fail to extend itself far beyond what Mr. Noel seems willing to contemplate, or would himself approve. But we rest

not our objection to the principle merely on the ground of consequences: we contend that the principle itself is fatal to the very union which it would seem to consolidate; that it would, by attempting to define, destroy it; that it would substitute, for unity of purpose and feeling, an act of uniformity, and kill, by the letter, the spirit of union.

We are really at a loss to understand how Mr. Noel, who seems to have been content with the system upon which the Society have ever acted, should regard the refusal to change that system as placing the Society in any new position. He tells us indeed, that it is the fatal comment made upon the system, which has wrought this change. But even if he had not, as we conceive, utterly misunderstood that comment, we must say, that the position of the Institution cannot be affected by the line of argument which particular speakers or writers may have thought proper to adopt in explaining their views of it. The Institution remains just where it stood before. Mr. Noel has always 'resisted every proposition made in *direct* terms to exclude Socinians from its members,' because he 'understood membership to be altogether a distinct matter from management.' He admits moreover, that, in its *direct* object, and in the terms of its *membership*, 'it cannot be defined to be a *religious Society*.' In this admission, he stands in direct opposition to Mr. Gordon, who contended, that, in its *direct* object, the Bible Society *is* a religious Society, and who denied that any Socinian could even be a *member* of it. But, in its *management*, Mr. Noel adds, 'I affirm it to be in the strictest sense a religious institution.' It would have been more correct, we think, to say, that, in its management and operations, it has preserved a strictly religious character, as a Society conducted upon Christian principles. And would it lose that character, because, its management remaining unchanged, no test or rule defined the religious creed of its members? In the choice of a committee of management, an inquisition into personal character becomes a matter, not merely of prudence, but of necessity; and that inquiry must embrace many other points than the nominal orthodoxy of the individual. To attempt to define all the requisite qualifications, by law, would be ridiculous. The managers *may* be chosen from any denomination of Christians, provided that fifteen are members of the Established Church; but Mr. Noel admits that, in point of fact, 'a known or reputed attachment to religion' has uniformly been regarded as a necessary qualification for committee-men. He has no quarrel against the practice; yet, because Socinians are not excluded by name, he strangely argues, that it is dealing unrighteously and treacherously with them, *not* to make them managers!

'If,' he says, 'the character given of the Bible Society at the late

Anniversary be just, and if the Socinians be "a denomination of Christians," who have had, from the beginning, equal rights with every other denomination, then have the other denominations dealt treacherously with them, and the Report directly promises a continuance of the same moral fraud.'

We scarcely know how to reply, with becoming respect, to such perverse reasoning. If the Socinians be not a 'denomination of Christians,' (and in fact they are to be found among many denominations,) the six foreigners on the Parent Committee might, according to the letter of the present rule, be all Socinians. What then has excluded Socinians hitherto? Not the rule, but the understood principle by which the choice of the managers has been regulated. Does Mr. Noel mean to say, that, by making a 'known or reputed attachment to religion' a qualification for management, any fraud has been practised upon those subscribers who have been excluded as destitute of such qualification? As well might he say this, as invent on behalf of the Socinians, a complaint which they would disdain to urge. For let the ninth rule be interpreted as excluding the Socinian 'denomination,' what is to prevent improper persons from being chosen committee-men, but a principle of selection which no rules can define? In that case, it would still be a breach of faith, according to Mr. Noel's reasoning, to make any distinction grounded on personal character,—a fraud upon the morally disqualified!!

We are glad, however, to find it distinctly admitted, that, according to the original constitution of the Society, 'the terms of membership were left open to every man, heathen or Christian, who chose to subscribe,'—against which Mr. Noel raises no objection,—while, from the final organization of the Committee, 'a very distinct limitation and a very specific character' have been given to the Committee of Management; so that the union *within* the Committee has been as religious as a test could make it, while, out of the Committee, it has not been more vague or comprehensive than it ought to be. What, then, does Mr. Noel desire? If the terms of membership be such as he has always approved and advocated, and the practice of management be unexceptionable, it does seem very unaccountable that, because each is right, both should be wrong. The honourable jealousy which he expresses, lest the rights of the Socinians should continue to be infringed upon, by withholding from them, as a denomination, an equal share in the *agency* of the Society,—lest, if suffered to remain members, their feelings should be wounded and their opinions assailed,—amiable and considerate as it may be in itself, we cannot but regard as somewhat Quixotic; and when put forward as a serious difficulty, the argument becomes simply ludicrous. 'In future,' we are



told, 'the mode of advocacy, the language of reports, the nature of the foreign documents, accredited and printed, must experience an entire change. Over this matter, every future Committee can have no discretionary power.' Our reply is, that they can have, and will exercise their discretion; and that, no such change will take place. And if Mr. Noel chooses to say, that the Socinians ought to be consulted and deferred to, just because they are not insulted and expelled, and that truth and honesty require the one, because decency, and charity, and the very constitution of the Society forbid the other,—why he must say it. For our own parts, we think there was more sound argument and Christian wisdom in the few words that dropped from the venerable Rowland Hill at the annual meeting, than in any thing we have heard on the opposite side. 'First of all, I wish,' he said, in his most emphatic manner, 'that all the Roman Catholics and all the Socinians in the world belonged to Bible Societies: for the Socinians would find in the Bible the truth, to convince them of their errors. I do not ask, Who gives me the Bible? but, What sort of a Bible does he give me? And if these gentlemen—though I fear we cannot call them Christians—give that Christian book, we thank them for it; and as for the little cabals that occur now and then, they are not worth a moment's thought. I believe the Committee are seldom interrupted by *them*. They are but few in number, poor Gentlemen! and the more Bibles are distributed, the fewer they will be.'

Little do those persons imagine, whose untempered zeal against Socinianism would lead them to tear the Bible Society to pieces, lest some fifty or a hundred heretics should lurk among the hundreds of thousands of its members,—little do they think how they are serving the cause of Infidelity, by strengthening the prejudices of unbelievers, and obscuring the native evidence of truth. No course could be better adapted to rescue Socinianism from the helpless decay and insignificance into which it has been falling,—to raise it anew into importance,—to invest it with the interest of a persecuted or proscribed faith, and with the dignity of a formidable foe,—than that which these misguided men are pursuing. Talk of sanctioning Socinianism! it desires no better sanction than the notoriety derived from the indiscriminate abuse, the ill-informed declamation, which has been lavished alike upon the whole range of error, from Arianism down to Infidelity. All this will only tend to promote a spirit of sceptical inquiry, and to excite suspicions unfavourable to the motives of those who are so much more eager in denouncing heresies without the Establishment, than abuses and moral delinquencies within the Church. 'In *any* union for religious purposes,' says Mr. Noel, 'I dare not compromise

‘my principles, I dare not deliberately defile my conscience.’ He must forgive us;—we venerate his piety, we esteem his character with the warmth and sincerity of friendship;—but we must take leave to ask him, what is the character of that union which connects him with ministers of his own Church, who, if they do not deny the Deity of the Saviour, are not less the enemies of the Cross of Christ, who frustrate and oppose the doctrines which he holds to be the power of God to salvation, and whom he is bound to acknowledge as his brethren, nay, his ‘fathers in Christ’?

We are all able to see the mote in our brother’s eye. ‘These are days’, Mr. Noel says, ‘which yield a double importance to the principle now contested in the Bible Society.’

‘Political reasons have given to Protestant Dissenters a connexion with Socinians, which I think their forefathers in nonconformity would have trembled to admit. I may be wrong,—and I speak this in the spirit of affection and esteem,—but I cannot conceal the sentiment. The increase of this connexion, now accredited by the verdict of the Bible Society, may convert its instrumentality into a weapon aggressive upon the integrity of Christian truth.’

What is the connexion which subsists between the orthodox Dissenters and the Socinians,—a connexion locally confined to the metropolis,—accidental in its origin,—having the defence of their common civil privileges as its sole object,—a connexion which involves no mutual recognition of each other’s faith, which deceives no one, and which can be converted into a charge against those who regret the involuntary association, only by being misrepresented,—what is this connexion, this mote in the eye of Dissenterism, compared with the beam that blinds the eye of the evangelical clergyman to the nature of the connexion in which *he* stands to the *majority* of his Church? Has *this* connexion never appeared to Mr. Noel ‘as painful as it is inaccurate?’ Has he never felt that the only remedy for *this* evil, ‘since the *duration* of the league forms no part of the bond, is ‘to be found in open allegiance to our blessed Master?’ Strange, that he should expect a purity of Christian fellowship within the pale of the Bible Society, for which he in vain would look within the watchfully guarded and consecrated enclosure of his own Church! He has extorted from us this rejoinder; but we shall not pursue the ungrateful subject. A sense of public duty alone has prompted us on this occasion to withstand him to the face, because we think he is to be blamed. As for the Sackville-street agitators, they are beyond the reach of argument; and we admit that contempt is not a Christian feeling. We can only say to the religious public, Beware of platform-orators, beware of fifth-monarchy-men, beware of false prophets. Their

wisdom cometh not from above. Mr. Lundy Foot correctly characterized the species of influence under which they are acting, when he remarked, that 'we live in days when the 'Enemy of souls is specially busy', and those whom he cannot draw aside or draw back, he, by especial artifice, suited to their temperament, tempts to *shoot beyond the mark*.

## ART. VI. LITERARY INTELLIGENCE.

Nearly ready for press, and will be published in the course of the ensuing Autumn, A Brief Account of Missions from the first promulgation of Christianity to the present period. By Mrs. Mathias, Author of "Domestic Instruction," "Natural Geography," &c. &c. &c.

Preparing for publication, 1. Sir Edward Seawards's Narrative of his Shipwreck, and Consequent Discovery of Certain Islands in the Caribbean Sea. With a Detail of many Extraordinary and Highly-interesting Events in his Life, from the Year 1733 to 1749, as written in his own Diary. Edited by Miss Jane Porter. 3 vols.

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10. The Mosses, and the rest of the Cryptogamia; forming the Fifth Volume of the British Flora. By Dr. Hooker. 8vo.

11. Oriental Customs applied to the Illustration of the Sacred Scriptures. By Samuel Burder, M.A. &c. 12mo.



12. *Researches into the Nature and Affinity of Ancient and Hindu Mythology.* By Lieut. Col. Vans Kennedy.

In the press, A Third Volume of Mrs. Sherwood's *Henry Milner*, 12mo.

Shortly will be published, *The History of Abraham*, by the Rev. H. Blunt.

In the press, *An Exposition of the 8th Chapter of Romans*, together with five Discourses on Justification by Faith, by the Rev. C. D. Maitland.

The Rev. H. Raikes has in the press, a small volume on Clerical Education.

## ART. VII. WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

*The Life and Writings of Henry Pestalozzi*, with copious Extracts from his Works, selected chiefly with a view to illustrate the Practical Parts of his Method of Instruction. By E. Biber, Ph. Dr. 8vo. 14s. in cloth.

### HISTORY.

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